THE Pilgrim's Progress FROM THIS WORLD, TO That which is to come

Delivered under the Similitude of a

DREAM

Wherein is Discovered,
The Manner of his setting out,
His Dangerous JOURNEY,
AND
Safe Arrival at the Desired Countrey.

By *JOHN BUNYAN.*

The Fourth Edition, with Additions.

I have used Similitudes. *Hosea*, 12. 10.

Licensed and Entred according to Order.

LONDON,
Printed for *Nath. Ponder*, at the *Peacock* in the *Poultrey* near the Church, 1680.

B. . 24.

23 15 21 Joshua Wilson

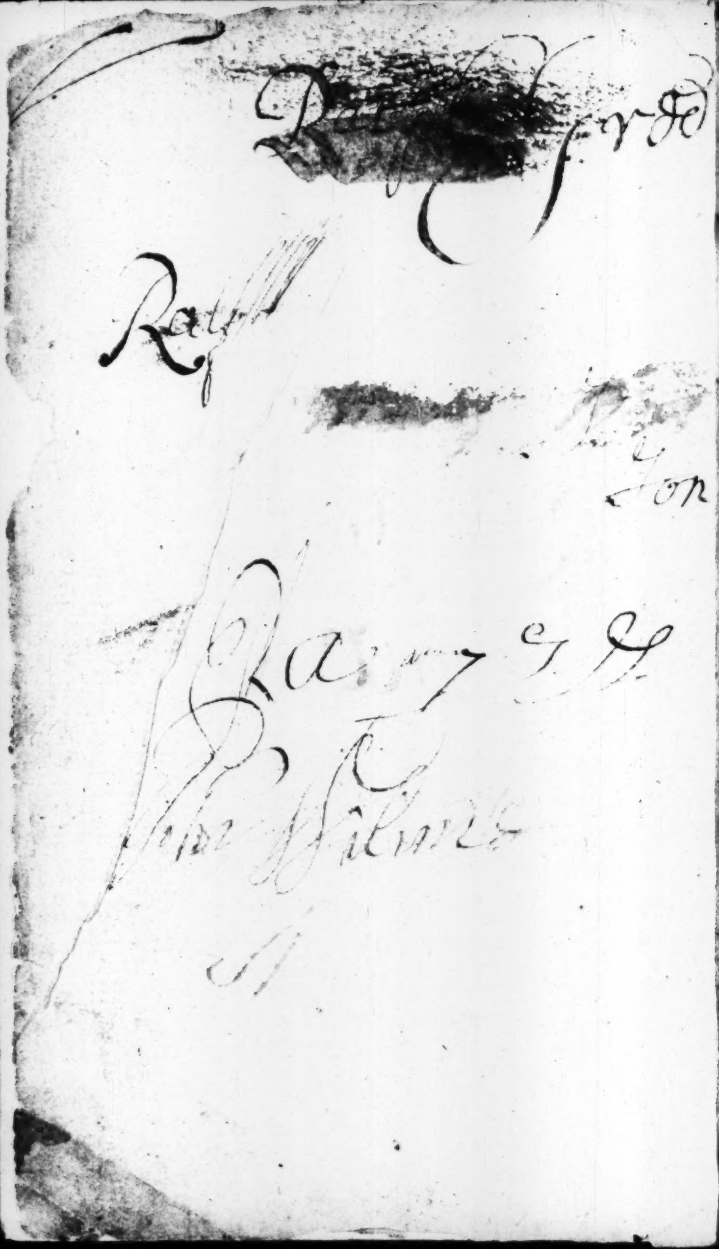
[illegible]

Ryan 90

James Coopers

Ralph Green

His Book



THE *Pilgrims Progress*, having sold several Impressions, and with good Acceptation among the People, (there are some malicious men of our profession, of lewd principles, hating honesty, and Coveting other mens rights, and which we call *Land Pirates*, one of this society is *Thomas Bradyl* a Printer, who I found Actually printing my Book for himself, and five more of his Confederates.) but in truth he hath so abominably and basely falcified the true Copie, and changed the Notes, that they have abused the Author in the sence, and the Propriator of his right, (and if it doth steal abroad, they put a cheat upon the people.) You may distinguish it thus, The Notes are Printed in Long Primer a base old letter, almost worn out, hardly to be read, and such is the Book it self. Whereas the true Copie is Printed in a Leigable fair Character and Brevier Notes as it alwaies has been, this Fourth Edition hath as the third had, The Authors Picture before the Title, and hath more then 22 passages of Additions, pertinently placed quite thorow the Book, which the Counterfeit hath not.

N. P.

This is Brevier, and the true Copy.

This is Long Primer Letter.

Destruction.

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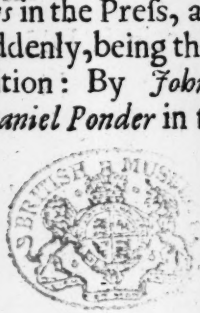
Advertiſement.

THere is an Expoſition of the 6, 7, 8, 9, and 10. Chapters of the *Hebrews* in the Preſs, and will be publiſhed very ſuddenly, being the third Volumn of that Expoſition: By *John Owen*, D. D. Sold by *Nathaniel Ponder* in the *Poultrey*.



The

The Author's Apology for His BOOK.

WHen at the first I took my Pen in hand,
Thus for to write; I did not understand
That I at all should make a little Book
In such a Mode: Nay, I had undertook
To make another; which when almost done,
Before I was aware, I this begun.

And thus it was: I writing of the Way
And race of Saints in this our Gospel-day,
Fell suddenly into an Allegory
About their Journey, and the way to Glory;
In more than Twenty things, which I set down:
This done, I Twenty more had in my Crown;
And they again began to multiply,
Like sparks that from the coals of Fire do fly:
Nay then, thought I, if that you breed so fast,
I'll put you by your selves, lest you at last
Should prove ad infinitum, *and eat out*
The Book that I already am about.

Well, so I did; but yet I did not think
To shew to all the World my pen and Ink
In such a mode; I only thought to make
I knew not what: Nor did I undertake
Thereby to please my Neighbour; no not I;
I did it mine own self to gratifie.

Neither did I but vacant seasons spend
In this my Scribble; Nor did I intend
But to divert my self in doing this,
From worser thoughts, which make me do amiss.

The Authors Apology for his Book.

Thus I ſet Pen to Paper with delight,
And quickly had my thoughts in black & white.
For having now my Method *by the end;*
Still as I pull'd, it came; and ſo I pen'd
It down; until it came at laſt to be
For length & breadth the bigneſs which you ſee.

Well, when I had thus put my ends together,
I ſhew'd them others, that I might ſee whether
They would condemn them, or them juſtifie:
And ſome ſaid, let them live; ſome let them die:
Some ſaid, John, *Print it; others ſaid, not ſo:*
Some ſaid it might do good; others ſaid, no.

Now was I in a ſtraight, and did not ſee
Which was the beſt thing to be done by me:
At laſt I thought, ſince you are thus divided,
I Print it will, and ſo the caſe deſided.

For, thought I; ſome I ſee would have it done,
Though others in that Channel do not run.
To prove then who adviſed for the beſt,
Thus I thought, if now *I did denye*
Thoſe that would have it, thus *to gratifie;*
I did not know, but hinder *them I might,*
Of that which would to them be great delight.
For thoſe which were not for its coming forth;
I ſaid to them, offend you I am loth:
Yet ſince your Brethren pleaſed with it be,
Forbear to judge, till you do further ſee.

If that *thou wilt not read, let* it *alone;*
Some love the Meat, ſome love to pick the Bone:

Yea,

Yea, that I might them better palliate,
I did too with them thus *Expoſtulate.*
May I not write in ſuch a ſtyle as this ?
In ſuch a Method *too, and yet not miſs*
My *end*, thy *good*? *why may it not be done?* (*none*;
Dark clouds bring waters, when the bright bring
Yea, dark, *or* bright, *if they their* ſilver drops,
Cauſe to deſcend, the Earth, by yielding Crops,
Gives praiſe to both, and carpeth not at either :
But treaſures up the Fruit, they yield together :
Yea, ſo commixes both, that in her Fruit
None can diſtinguiſh this from that, they ſuit
Her well, when hungry : But if ſhe be full,
She ſpues out both, & makes their bleſſings null.
You ſee the ways the Fiſher-man *doth take*
To catch the Fiſh; what Engins doth he make ?
Behold! how he engageth all his wits ;
Alſo his Snares, lines, angies, hooks and nets :
Yet Fiſh there be, that neither Hook, nor Line,
Nor Snare nor Net, nor Engine can make thine:
They muſt be grop'd for, and be tickled too :
Or they will not be catcht what e're you do.
How doth the Fowler *ſeek to catch his game*
By divers means, all which one cannot name ?
His gun, his nets, his lime-twiggs, light & bell:
He creeps, he goes, he ſtands ; yea, who can tell
Of all his Poſtures ? yet there's none of theſe
Will make him Maſter of what Fowls he pleaſe.
Yea, he muſt Pipe and Whiſtle to catch this,
Yet if he does ſo, that *Bird he will miſs.*

If that a Pearl may in a Toads-head *dwell,*
And may be found too in an Oister-shell;
If things that promise nothing, do contain
What better is than Gold? who will disdain,
That have an inkling of it, there to look,
That they may find it? Now my little Book,
(Tho void of all those paintings that may make
It with, this, or the other man to take,)
Is not without those things that do excell,
What do in brave, but empty Notions dwell.
Well, yet I am not fully satisfy'd, (try'd.
That this your book will stand, when soundly
Why, what's the matter? It is dark, *what tho?*
But it is feigned: *What of that I tro?*
Some men by feigned words as dark as mine.
Make Truth to spangle, and its Rays to shine.
But they want solidness: *speak man thy mind:*
They drownd the weak; Metaphors make us
Solidity, indeed, becomes the Pen (blind.
Of him that writeth things Divine to Men:
But must I needs want solidness, because
By Metaphors I speak; was not Gods Laws,
His Gospel-laws in olden time held forth
By Types, Shadows and Metaphors? Yet loth
Will any sober Man be to find fault
With them, lest he be found for to assault
The highest Wisdom: No, he rather stoops,
And seeks to find out what by Pins and Loops,
By Calves, and Sheep, by Heifers, and by Rams,
By Birds and Herbs, and by the blood of lambs,

God

God speaketh to him: and happy is he
That finds the Light, & Grace that in them be.
Be not too forward therefore to conclude,
That I want solidness; that I am rude:
All things solid in shew, not solid be;
All things in Parables despise not we,
Lest things most hurtful, lightly we receive;
And things that good are, of our Souls bereave.
My dark and cloudy words, they do but hold
The Truth, as Cabinets inclose the Gold.
The Prophets used much by Metaphors
To set forth Truth; Yea, who so considers
Christ, his Apostles too, shall plainly see,
That Truths, to this day, in such Mantles be.
Am I afraid to say that Holy Writ, (wit;
Which for its Style, and Phrase, puts down all
Is every where so full of all these things,
(Dark Figures, Allegories,) yet there springs
From that same Book, that lustre, & those rays
Of light, that turns our darkest nights to days.
Come, let my Carper, to his Life *now look,*
And find there darker Lines, than in my Book
He findeth any: Yea, and let him know, (too.
That in his best things, *there are* worst *lines*
May we but stand before Impartial Men,
To his poor One, I dare adventure Ten.
They will take my *meaning in these lines,*
Far better than his *lies in Silver Shrines.*
Come, Truth, altho in Swadling-clouts, I find
Informs the Judgement, rectifies the Mind;

Pleaſes the Underſtanding, makes the Will
Submit; The Memory too it doth fill
With what doth our Imaginations pleaſe;
Likewiſe, it tends our Troubles to appeaſe.
Sound words I know Timothy *is to uſe;*
And old Wives Fables he is to refuſe.
But yet grave Paul *him no where did forbid*
The uſe of Parables; in which lay hid (were
That gold, thoſe pearls, and precious ſtones that
Worth digging for; and that with greateſt care.
Let me adde one word more, O Man of God!
Art thou offended? Doſt thou wiſh I had
Put forth my Matter in another dreſs;
Or that I had in things been more expreſs?
Three things let me propound, then I ſubmit
To thoſe that are my betters, (as is fit.)
1. *I find not that I am deny'd the uſe*
Of this my Method, ſo I no abuſe
Put on the Words, Things, Readers; or be rude
In handling Figure or Similitude,
In application; But, all that I may,
Seek the advance of Truth, this or that way:
Deny'd did I ſay? Nay, I have leave,
(Example too, and that from them that have
God better pleaſed by their words or Ways,
Than any Man that breatheth now adays,)
Thus to expreſs my mind, thus to declare
Things unto thee that Excelleneſt are.
2. *I find that Men (as high as trees) will write*
Dialogue-wiſe; yet no Man doth them ſlight

For

For writing so: Indeed if they abuse
Truth, cursed be they, and the craft they use
To that intent; but yet let Truth be free
To make her Salleys upon Thee, and Me,
Which way it pleases God: For who knows how,
Better than he that taught us first to Plow,
To guide our Mind and Pens, for his design?
And he makes base things, usher in Divine.

3. *I find that Holy Writ in many places,*
Hath semblance with this method, where the (cases
Do call for one thing, to set forth another:
Use it I may then, and yet nothing smother
Truths Golden Beams; Nay, by this method may
Make it cast forth its Rays as light as day.

And now, before I do put up my Pen,
I'l shew the profit of my Book, and then
Commit both thee, and It unto that hand (stand.
That pulls the strong down, & makes weak ones

This Book it chalketh out before thine eyes,
The Man that seeks the Everlasting Prize:
It shews you whence he comes, whither he goes;
What he leaves undone; Also what he does:
It also shews you how he runs, and runs,
Till he unto the Gate of Glory comes.

It shews too, who sets out for Life amain,
As if the lasting Crown they would attain:
Here also you may see the reason why
They lose their labour, and like fools do die.

This Book will make a Traveller of thee,
If by its Counsel thou wilt ruled be;

It will direct thee to the Holy-Land,
If thou wilt its Directions understand:
Yea, it will make the slothful, active be;
The blind also, delightful things to see.
Art thou for something rare, and profitable?
Wouldest thou see a Truth within a Fable?
Art thou forgetful? Wouldest thou remember
From New-years-day *to th' last of* December?
Then read my Fancies, they will stick like Burs,
And may be to the Helpless, Comforters.

This Book is writ in such a Dialect,
As may the minds of listless Men affect:
It seems a Novelty, and yet contains
Nothing but sound, and honest Gospel-strains.
Wouldst thou divert thy self from Melancholy?
Wouldst thou be pleasant, yet be far from folly?
Wouldst thou read Riddles, and their Explana-
Or else be drowned in thy Contemplation? (*tion,*
Dost thou love picking-meat? or wouldst thou see
A Man i'th Clouds, and hear him speak to thee?
Wouldst thou be in a Dream, and yet not sleep?
Or wouldst thou in a moment Laugh and weep?
Wouldst thou lose thy self, and catch no harm?
And find thy self again without a charm? (*what*
Wouldst read thy self, and read thou knowst not
And yet know whether thou art blest, or not,
By reading the same Lines? O then come hither;
And lay my Book, thy Head & Heart together.

JOHN BUNYAN.

THE

THE
Pilgrims Progreſs :
In the Similitude of a
DREAM.

AS I walk'd through the Wilderneſs of this World, I lighted on a certain place where was a * Denn : And I laid me down in *that* place to ſleep : And as I ſlept I dreamed a Dream. I dreamed, and behold *I ſaw a Man * cloathed with Rags, ſtanding in a certain place, with his face from his own Houſe, a Book in his hand, and a great burden upon his Back.* I looked, and ſaw him open the Book, and read therein; and as he read, he wept and trembled: and not being able longer to contain, he brake out with a lamentable cry; ſaying, * *What ſhall I do?*

The * Goal.

* Isa. 64. 6. Luk. 14 33 Pſal. 38. 4. Hab. 2. 2. Acts 16 31.

His Outcry.

* Acts. 2. 37.

In

In this plight therefore he went home, and refrained himself as long as he could, that his Wife and Children ſhould not perceive his diſtreſs, but he could not be ſilent long, becauſe that his trouble increaſed: wherefore at length he brake his mind to his wife and Children; and thus he began to talk to them, *O my dear wife*, ſaith he, *and you the Children of my bowels, I your dear friend am in my ſelf undone, by reaſon of a burden that lieth hard upon me: moreover, I am for certain informed, that this our City will be burned with fire from Heaven, in which fearful overthrow, both my ſelf, with thee, my wife, and you my ſweet babes, ſhall miſerably come to ruine; except (the which,* yet I ſee not) *ſome way of eſcape can be found, whereby we may be delivered.* At this, His Relations they were ſore amazed; not for that they believed, that what he ſaid to them was true, but becauſe they thought, that ſome frenzy diſtember had got into his head: therefore, it drawing towards night, and they hoping that ſleep might ſettle his brains, with all haſte they got

* He knows no way of eſcape as yet.

got him to bed; but the night was as troubleſome to him as the day: wherefore inſtead of ſleeping, he ſpent it in ſighs and tears. So when the morning was come, they would know how he did; and he told them, worſe and worſe. He alſo ſet to talking to them again, but they began to be hardened. * They alſo thought to drive away his diſtemper by harſh and ſurly carriages to him: Sometimes they would deride, ſometimes they would chide, and ſometimes they would quite neglect him: wherefore he began to retire himſelf to his Chamber to pray for, and pity them; and alſo to condole his own miſery: he would alſo walk ſolitarily in the Fields, ſometimes reading, and ſometimes praying; and thus for ſome dayes he ſpent his time.

* *Carnal Phyſick for a Sick Soul.*

Now, I ſaw, upon a time, when he was walking in the Fields, that he was (as he was wont) reading in his Book, and greatly diſtreſſed in his mind; and as he read, he burſt out, as he had done before, crying, *What ſhall I do to be ſaved?* Act. 16. 30. 31.

I ſaw

I ſaw alſo that he looked *this* way, and *that* way, as if he would run; yet he ſtood ſtill, becauſe, (as I perceived) he could not tell which way to go. I looked then, and ſaw a man named *Evangeliſt*, coming to him, and asked, *Wherefore doſt thou cry?* He anſwered, Sir, I perceive by the Book in my hand, that I am condemned to die,
* Heb 9.27 * Job 16 21 22 and * after that, to come to judgment; and I find that I am not *
* Ezek. 22. 14 willing to do the firſt, nor * able to do the ſecond.

Then ſaith *Evangeliſt*, Why not willing to die? ſince this life is attended with ſo many evils? The Man anſwered, becauſe I fear that this burden that is upon my back, will ſink me lower than the Grave;
* Iſa. 30 33 and I ſhall fall into * *Tophet*. And Sir, if I be not fit to go to Priſon, I am not fit to go to Judgment, and from thence to Execution; and the thoughts of theſe things make me cry.

Then ſaith *Evangeliſt*, if this be thy condition, why ſtandeſt thou ſtill? He anſwered, becauſe *I* know not whither to go, Then he gave him

him a * *Parchment-Roll*, and there was written within, * *Fly from the wrath to come.*

* *Conviction of the neceſſity of flying*
* Mat. 3 7.

The Man therefore read it, and looking upon *Evangeliſt* very carefully; ſaid Wither muſt *I* fly? Then ſaid *Evangeliſt*, pointing with his finger over a very wide field, Do you ſee yonder * *Wicket-gate*? The Man ſaid, No. Then ſaid the other, Do you ſee yonder * ſhining light? he ſaid, *I* think *I* do. Then ſaid *Evangeliſt*, Keep that light in your eye, and go up directly thereto, * ſo ſhalt thou ſee the Gate; at which when thou knockeſt, it ſhall be told thee what thou ſhalt do.

* Mar. 7. Pſal. 119. 105. 2 Per. 1. 19.
* *Chriſt, and the way to him cannot be found without the Word.*

So *I* ſaw in my Dream, that the Man began to run; now he had not run far from his own door, but his Wife and Children perceiving it, began to cry after him to return: * but the Man put his fingers in his ears. and ran on, crying, Life, Life, Eternal Life: ſo he looked not behind him, * but fled towards the middle of the Plain.

* Luke 14. 26.

* Gen. 19. 17.

The Neighbors alſo came out to * ſee him run, and as he ran, ſome

* *They that fly from the wrath to come, are a Gazing-ſtock to the World.* Jer. 20. 10.

mocked,

mocked, others threatned, and ſome cried after him to return: And among thoſe that did ſo, there were two that were reſolved to fetch him back by force. * The name of the one was *Obſtinate*, and the name of the other *Pliable*. Now by this time the Man was got a good diſtance from them; but however they were reſolved to purſue him; which they did, and in a little time they overtook him. Then ſaid the Man, Neighbors, *Wherefore are you come?* They ſaid, to perſwade you to go back with us; but he ſaid, that can by no means be: You dwell, (ſaid he,) in the City of *Deſtruction*, (the place alſo where I was born) I ſee it to be ſo; and dying there, ſooner or later, you will ſink lower than the Grave, into a place that burns with Fire and Brimſtone, be content good Neighbors, and go along with me.

*Obſtinate and Pliable follow him.

*Obſtinate. * *What*, ſaid *Obſtinate*, *and leave our Friends, and our Comforts behind us!*

*Chriſtian. * Yes, ſaid *Chriſtian*, (for that was his name) becauſe, that *all*, *which you ſhall forſake*, is not * worthy to

*2 Cor. 4. 18.

be

be compared with a *little* of that that I am ſeeking to enjoy, and if you will go along with me, *and hold it*, you ſhall fare as I my ſelf; for there where I go, is * enough, and to ſpare; Come away, and prove my words.. * Luke 15.17.

Obſt. *What are the things you ſeek, ſince you leave* all *the world to find them?*

Chr, I ſeek an * *Inheritance, incorruptible, undefiled, and that fadeth not away*; and it is laid up in Heaven, * and ſafe there, to be beſtowed at the time appointed, on them that diligent ſeek it. Read it ſo, if you will, in my Book. * 1 Pet. 1. 4. * Heb. 11. 16.

Obſt. *Tuſh, ſaid* Obſtinate, *away with your Book; will you go back with us, or no?*

Chr. No, not I, ſaith the other; becauſe I have laid my hand to the * Plow. * Luk. 9. 62.

Obſt. *Come then, Neighbor* Pliable, *let us turn again, and go home without him; there is a company of theſe Craz'd-headed Coxcombs, that when they take a fancy by the end, are wiſer in their own eyes then ſeven men that can render a reaſon.*

Pli.

Pli. Then said *Pliable*, don't revile; if what the good *Christian* says, is true, the things he looks after are better then ours; my heart inclines to go with my Neighbor.

Obst. *What! more fools still? be ruled by me and go back; who knows whither such a brain-sick fellow will lead you? go back, go back, and be wise.*

* Christian and Obstinate pull for Pliable's Soul.

Chr. Nay, but do thou * come with thy Neighbour *Pliable*, there are such things to be had which I spoke of, and many more Glories besides; if you believe not me, read here in this Book; and for the truth of what is expresst therein, behold, all is confirmed by the * Blood of him that made it.

* Heb. 9. 17, 18, 19, 20, 21.

* Pliable contented to go with Christian.

Pli. * *Well Neighbour* Obstinate (*saith* Pliable) *I begin to come to a point, I intend to go along with this good man, and to cast in my lot with him: But my good Companion, do you know the way to this desired place?*

Chr. I am directed by a man whose name is *Evangelist*, to speed me to a little Gate that is before us, where we shall receive instructions about the way.

Pli. *Come then good Neighbour, let us*

us be going, then they went both together.

Obst. And I will go back to my place said *Obstinate*: * I will be no Companion of such mis-led fantastical Fellows.

* Obstinate goes railing back.

Now I saw in my Dream, that when *Obstinate* was gone back, *Christian* and *Pliable* went * talking over the Plain; and thus they began their discourse.

* Talk between Christian and Pliable.

Chr. Come Neighbour *Pliable*, how do you do? I am glad you are perswaded to go along with me; had even *Obstinate* himself, but felt what I have felt of the powers, and terrors of what is yet unseen, he would not thus lightly have given us the back.

Pli. *Come Neighbor* Christian, *since there is none but us two here, tell me now further, what the things are: and how to be enjoyed, whither we are going.*

Chr. I can better conceive of them with my mind, than speak of them with my Tongue: But yet since you are desirous to know, I will read of them in my Book.

Pli. *And do you think that the words of your Book, are certainly true?*

Chr.

Chr. Yes verily, for it was made
* Tit. 1 2. by him that * cannot lie.

Plain. *Well ſaid; what things are they?*

* Iſa. 4 5, 17. John 10. 27, 28, 29. *Chr.* There is an * endleſs Kingdom to be inhabited, and everlaſting life to be given us; that we may inhabit that Kingdom for ever.

Pli. *Well ſaid, and what elſe?*

Chr. There are Crowns of Glory
* 2 Tim. 4 8. Rev. 2 3.4. Matth. 13. to be given us; * and Garments that will make us ſhine like the Sun in the Firmament of Heaven.

Pli. *This is very pleaſant, and what elſe?*

Chr. There ſhall be no more cry-
* Iſa. 15 8. Rev. 7. 16, 17. ch. 21. 4 ing, * nor ſorrow; for he that is owner of the place, will wipe all tears from our eyes.

Pli. *And what Company ſhall we have there?*

Chr. There we ſhall be with *Se-*
* Iſa. 6 2. 1 Theſſ. 4. 16, 17. Rev. 7. 57 *raphims*, * and *Cherubins*, Creatures that will dazle your eyes to look on them: There alſo you ſhall meet with thouſands, and ten thouſands that have gone before us to that place; none of them are hurtful, but loving, and holy; every one walking in the ſight of God; and ſtand-

ſtanding in his preſence with acceptance for ever: In a word, there, there we ſhall ſee the * Elders with their Golden Crowns: There we ſhall ſee the Holy * Virgins with their Golden Harps. There we ſhall ſee * Men that by the Word were cut in pieces, burnt in flames, eaten of Beaſts, drowned in the Seas, for the love that they bear to the Lord of the place; all well, and clothed with * immortality, as with a Garment.

* Rev. 4 4.
* Ch. 14. 12, 3, 4, 5.
* John 12. 25.
* 2 Cor. 5. 2, 3, 5.

Pli. *The hearing of this is enough to raviſh ones heart; but are theſe things to be enjoyed? how ſhall we get to be ſharers hereof?*

Chr. The Lord, the Governor of the Country, hath recorded *that* * in this Book: the ſubſtance of which is, if we be truly willing to have it, he will beſtow it upon us freely.

* Iſa. 55. 1. John 7 37. *ch.* 6. 37. Rev. 21. 6. ch. 22. 17.

Pli. *Well, my good Companion, glad am I to hear of theſe things: Come on, let us mend our pace.*

Chr. I cannot go ſo faſt as I would, by reaſon of this burden that is on my back.

Now I ſaw in my Dream, that juſt as they had ended this talk, they drew

drew near to a very *Miry* * *Slough* that was in the midst of the Plain, and they being heedless, did both fall suddenly into the bog. The name of the Slough was *Dispond*. Here therefore they wallowed for a time, being grievously debaubed with the dirt; And *Christian*, because of the burden that was on his back, began to sink in the Mire.

* *The Slough so Dispond.*

Pli. *Then said* Pliable, *Ah, Neighbour* Christian, *where are you now?*

Chr. Truly said *Christian*, I do not know.

Pli. At that *Pliable* began to be offended; and angerly, said to his fellow, *Is this the happiness you have told me all this while of? if we have such ill speed at our first setting out, What may we expect, 'twixt this and our journeys end?* * *May I get out again with my life, you shall possess the brave Country alone for me.* And with that he gave a desperate struggle or two, and got out of the Mire, on that side of the Slough which was next to his own house: So away he went, and *Christian* saw him no more.

* *It is not enough to be pliable.*

Wherefore *Christian* was left to tum-

tumbled in the Slough of *Diſpond* alone; but ſtill he endeavoured to ſtruggle to that ſide of the Slough, that was ſtill further * from his own Houſe, and next to the VVicket-gate; the which he did, but could not get out, becauſe of the burden that was upon his back: But *I* beheld in my Dream, that a Man came to him, whoſe Name was *Help*, and asked him, *What he did there?*

* *Chriſtian in trouble, ſeeks ſtill to get further from his own Houſe.*

Chr. Sir, ſaid *Chriſtian*, *I* was bid go this way, by a Man called *Evangeliſt*, who directed me alſo to yonder Gate, that I might eſcape the wrath to come: And as I was going thither, *I* fell in here.

Help. *But why did not you look for* * *the ſteps?*

* *The Promiſes.*

Chr. Fear followed me ſo hard, that *I* fled the next way, and fell in.

Help. *Then*, ſaid he, * *Give me thy hand*; *ſo he gave him his hand*, and * he drew him out, and ſet him upon ſound ground, and bid him go on his way.

* *Help lifts him out.*

* Pſa. 40. 2.

Then *I* ſtepped to him that pluckt him out, and ſaid; Sir, wherefore, ſince over this place is the way from the City of *Deſtruction*, to yonder

drew near to a very *Miry* * *Slough* that was in the midst of the Plain, and they being heedless, did both fall suddenly into the bog. The name of the Slough was *Dispond*. Here therefore they wallowed for a time, being grievously debaubed with the dirt; And *Christian*, because of the burden that was on his back, began to sink in the Mire.

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* *Help lifts him out.*

* Pſa. 40. 2.

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Gate, is it, that *this* Plat is not mended, that poor Travellers might go thither with more ſecurity? And he ſaid unto me, this *Miry ſlow*, is ſuch a place as cannot be mended: It is the deſcent whither the * ſcum and filth that attends conviction for ſin doth continually run, and therefore is it called the *Slough of Diſpond*: for ſtill as the ſinner is awakened about his loſt condition, there ariſeth in his Soul many fears, and doubts, and diſcouraging apprehenſions, which all of them get together, and ſettle in this place: And this is the reaſon of the badneſs of this ground.

* *What makes the Slough of Diſpond.*

* Iſa. 35. 3, 4. It is not the * pleaſure of the King that this place ſhould remain ſo bad; his Labourers alſo, have by the direction of His Majeſties Surveyors, been for above this ſixteen hundred years, imployed about this patch of ground, if perhaps it might have been mended: Yea, and to my knowledge, ſaid he, *Here* hath been ſwallowed up, at leaſt, twenty thouſand Cart-loads; yea, millions of wholeſome Inſtructions, that have at all ſeaſons been brought from all places of the Kings Dominions;

nions; (and they that can tell, ſay, they are the beſt materials to make good ground of the place,) if ſo be it might have been mended, but it is the *Slough of Diſpond ſtill*; and ſo will be, when they have done what they can.

True, there are by the direction of the Law-giver, certain good and ſubſtantial * ſteps, placed even through the very midſt of this *Slough*; but at ſuch time as this place doth much ſpue out its filth, as it doth againſt change of Weather, theſe ſteps are hardly ſeen; or if they be, men through the dizzineſs of their Heads, ſtep beſides; and then they are bemired to purpoſe, notwithſtanding the ſteps be there; but the ground is * good when they are once got in at the Gate.

* *The Promiſes of forgiveneſs and acceptance to life by Faith in Chriſt.*

* 1 S. m 12 23.

Now I ſaw in my Dream, that by this time * *Pliable* was got home to his Houſe again. * So his Neighbours came to viſit him; and ſome of them called him *wiſe Man* for coming back; and ſome called him *Fool* for hazarding himſelf with *Chriſtian*; others again did *mock* at his *Cowardli-*

* Pliable got home, & is viſited by his Neighbours.

* His Entertainment by them at his return.

ardlineſs; ſaying, *Surely ſince you began to venture, I would not have been ſo baſe to have given out for a few difficulties.* So *Pliable* ſat ſneaking among them. But at laſt he got more confidence, and then they all turned their tales, and began to deride poor *Chriſtian* behind his back. And thus much concerning *Pliable.*

Now as *Chriſtian* was walking ſolitarily by himſelf, he eſpied one afar off, come croſſing over the field * to meet him; and their hap was to meet *juſt as they were croſſing the way of each other.* The Gentlemans Name that met him was, Mr. *Worldly Wiſeman*, he dwelt in the Town of *Carnal-Policy*, a very great Town, and alſo hard by, from whence *Chriſtian* came. This man then meeting with *Chriſtian*, and having ſome inckling of him, (for *Chriſtian*'s ſetting forth from the City of *Deſtruction*, was much noiſed abroad, not only in the Town where he dwelt, but alſo it began to be the *Town-talk* in ſome other places.) Maſter *Worldly-Wiſeman* therefore, having ſome gueſs of him, by beholding his lrborious going, by obſerving his

* Worldly-Wiſeman meets with Chriſtian.

ſighs

ſighs and groans, and the like; began thus to enter into ſome talk with *Chriſtian*.

Talk betwixt Mr. Worldly-Wiſeman and Chriſtian.

VVorl. *How now, good fellow, whither away after this burdened manner?*

Chr. A burdened manner indeed, as ever, *I* think, poor creature had. And whereas you ask me, *VVhither away*, *I* tell you, Sir, *I* am going to yonder VVicket-gate before me; for there, as *I* am informed, *I* ſhall be put into a way to be rid of my heavy burden.

VVorl. *Haſt thou a VVife and Children?*

Chr. Yes, but *I* am ſo laden with this burden, that *I* cannot take that pleaſure in them as formerly: methinks, *I* am *as* * *if I had none.*

* 1 Cor. 7. 29.

VVorl. *VVilt thou hearken to me, if I give thee Counſel?*

Chr. If it be good, *I* will; for *I* ſtand in need of good Counſel.

VVorl. * *I would adviſe thee then, that thou with all ſpeed get thy ſelf rid of thy burden; for thou wilt never be ſettled in thy mind till then: nor canſt thou enjoy the benefits of the bleſſing which God hath beſtowed upon thee, till then.*

* Worldly Wiſeman's *counſel to* chriſtian.

Chr. That is that which I ſeek for, even to be rid of this heavy burden; but get it off my ſelf *I* cannot: nor is there any man in our Countrey that can take it off my ſhoulders; therefore am *I* going this way, as *I* told you, that *I* may be rid of my burden.

Worl. *Who bid you go this way to be rid of thy burden?*

Chr. A man that appeared to me to be a very great and honourable perſon; his Name, as *I* remember, is *Evangeliſt.*

M. Worldly-Wiſeman condemned Evangeliſts counſel.

Worl. * *I beſhrow him for his Counſel; there is not a more dangerous and troubleſome way in the world, than is that unto which he hath directed thee; and that thou ſhalt find, if thou wilt be ruled by his Counſel: Thou haſt met with ſomething (as I perceive) already; for I ſee the dirt of the* Slough of Diſpond *is upon thee, but that Slough is the beginning of the ſorrows that do attend thoſe that go on in that way: hear me, I am older than thou: thou art like to meet him in the way which thou goeſt, Weariſomneſs, Painfulneſs, Hunger, Perils, Nakedneſs, Sword, Lions, Dragons, Darkneſs; and*

in

in a word, death, and what not? These things are certainly true, having been confirmed by many Testimonies. And why should a man so carelesly cast away himself, by giving heed to a stranger?

Chr. Why, Sir, this burden upon my back is more terrible to me than are all these things which you have mentioned: * nay, methinks *I* care not what *I* meet with in the way, if so be *I* can also meet with deliverance from my burden.

*The frame of the heart of young Christians.

Worl. *How camest thou by the burden at first?*

Chr. By reading this Book in my hand.

VVor. * *I thought so; and it is happened unto thee as to other weak men, who meddling with things too high for them, do suddenly fall unto thy distractions; which distractions do not only unman men, (as thine I perceive has done thee) but they run them upon desperate ventures, to obtain they know not what.*

* Worldly-Wiseman does not like that Men should be Serious in reading the Bible.

Chr. *I* know what *I* would obtain: it is ease for my heavy burden.

VVorl. *But why wilt thou seek for ease this way, seeing so many dangers*

attend it, especially, since (hadst thou but patience to hear me) I could direct thee to the obtaining of what thou desirest, without the dangers that thou in this way wilt run thy self into: yea, and the remedy is at hand. Besides, I will add, that instead of those dangers, thou shalt meet with much safety, friendship, and content.

Chr. Sir, pray open this secret to me.

* *Whether M.* Worldly *prefers Morality before the Straight Gate.*

Worl.* *Why, in yonder Village, (the Village is named* Morality*) there dwells a Gentleman, whose Name is* Legality, *a very judicious man (and a man of a very good name) that has skill to help men off with such burdens as thine are, from their shoulders: yea, to my knowledge, he hath done a great deal of good this way: Ai, and besides, he hath skill to cure those that are somewhat crazed in their wits with their burdens. To him, as I said, thou mayest go, and be helped presently. His house is not quite a mile from this place; and if he should not be at home himself, he hath a pretty young man to his Son, whose name is* Civility, *that can do it (to speak on) as well as the old Gentleman himself: There-*

There, I say, thou mayest be eased of thy burden, and if thou art not minded to go back to thy former habitation, as indeed I would not wish thee, thou mayest send for thy wife and Children to thee to this Village, where there are houses now stand empty, one of which thou mayest have at reasonable rates: Provision is there also cheap and good, and that which will make thy life the more happy, is, to be sure there thou shalt live by honest neighbors, in credit and good fashion.

* Now was *Christian* somewhat at a stand, but presently he concluden; if this be true which this Gentleman hath said, my wisest course is to take his advice, and with that he thus farther spoke.

* Christian *Snared by Mr.* worldly Wisemans *word.*

Chr. Sir, which is my way to this honest man's house?

Wor. *Do you see yonder* **high hill*?

* *Mount* Sinai.

Chr. Yes, very well.

Wor. By that *Hill* you must go, and the first house you come at, is his.

So *Christian* turned out of his way to go to Mr. *Legality's* house for help: but behold, when he was got now hard by the *Hill*, it seemed

so high, and also, that side of it that was next the way side, did hang so much over, that Christian was * afraid to venture further, lest the *Hill* should fall on his head: wherefore there he stood still, and wotted not what to do. Also his burden, *now*, seemed heavier to him, than while he was in his way. There came also * flashes of fire out of the Hill, that made * *Christian* afraid that he should be burned: here therefore he swet, and did quake for * fear. And now he began to be sorry that he had taken Mr. *worldly-Wiseman's* Counsel; and with that he saw * *Evangelist* coming to meet him; at the sight also of whom he began to blush for shame. So *Evangelist* drew nearer and nearer, and coming up to him. he looked upon him with a severe and dreadful countenance: and thus began to reason with *Christian*.

* Christian afraid that Mount Sinai would fall on his head.

* Exod. 19 &c.

* Ver. 16.

* Heb. 12. 21.

* Evangelist findeth Christian and Mount Sinai and looketh severely upon him.

* Evangelist reasoneth sternly with Christian.

Evan. * What doest thou here *Christian*? said he, at which words *Christian* knew not what to answer: wherfore, at present he stood speechless before him. Then said *Evangelist* farther, *Art not thou the man that I found*

found crying, without the walls of the City of Deſtruction?

Chr. Yes, dear Sir, I am the man, ſaid *Chriſtian.*

Evan *Did not I direct thee the way to the little wicket gate?*

Chr. Yes, dear Sir, ſaid *Chriſtian.*

Evan, *How is it then that thou art ſo quickly turned aſide, for thou art now out of the way.*

Chr. I met with a Gentleman, ſo ſoon as I had got over the *Slough of Diſpond*, who perſwaded me, that I might in the *Village* before me, find a man that could take off my burden.

Evan. *What was he?*

Chr. He looked like a Gentleman, and talked much to me, and got me at laſt to yield; ſo I came hither: but when I beheld this Hill, and how it hangs over the way, I ſuddenly made a ſtand, leſt it ſhould fall on my head.

Evan. *What ſaid that Gentleman to you?*

Chr. Why, he asked me whither I was going, and I told him.

Evan *And what ſaid he then?*

Chr. He asked me if I had a Family, and I told him: but, ſaid I,

I am

I am ſo loden with the burden that is on my back, that *I* cannot take pleaſure in them as formerly.

Evan. *And what ſaid he then?*

Chr. He bid me with ſpeed get rid of my burden, and *I* told him 'twas eaſe that *I* ſought: And ſaid *I*, *I* am therefore going to yonder *Gate* to receive further direction how *I* may get to the place of deliverance. So he ſaid that he would ſhew me a better way, and ſhort, not ſo attended with difficulties, as the way, Sir, that you ſet me: which way, ſaid he, will direct you to a Gentleman's houſe that hath skill to take off theſe burdens: So *I* believed him, and turned out of that way into this, if haply *I* might be ſoon eaſed of my burden: but when *I* came to this place, and beheld things as they are. *I* ſtopped for fear, (as *I* ſaid) of danger: but *I* now know not what to do.

Evan. *Then* (ſaid Evangeliſt) *ſtand ſtill a little, that I may ſhew thee the words of God.* So he ſtood trembling. *Then* (ſaid Evangeliſt) * *See that ye refuſe not him that ſpeaketh; for if they eſcaped not who refuſed*

* Heb. 12. 25.

ſed him that ſpake on Earth, * *much more ſhall not we eſcape, if we turn away from him that ſpeaketh from Heaven. He ſaid moreover,* * *Now the juſt ſhall live by faith; but if any man draws back, my ſoul ſhall have no pleaſure in him. He alſo did thus apply them, Thou art the man that art running into this miſery, thou haſt began to reject the counſel of the moſt high, and to draw back thy foot from the way of peace, even almoſt to the hazarding of my Perdition.*

* Evangeliſt *convinces* chriſtian *of his Error.*

* chap. 10. 38.

Then *Chriſtian* fell down at his foot as dead, crying, Wo is me, for *I* am undone: at the ſight of which *Evangeliſt* caught him by the right hand, ſaying, all manner of ſin and blaſphemies ſhall be forgiven unto men; be not faithleſs, but believing; then did *Chriſtian* again a little revive, and ſtood up trembling, as at firſt, before *Evangeliſt.*

Matth. 12. Mark 3.

Then *Evangeliſt* proceeded, ſaying, *Give more earneſt heed to the things that I ſhall tell thee of. I* will now ſhew thee who it was that deluded thee, and who it 'twas alſo to whom he ſent thee. * The man that met thee, is one *Worldly-wiſeman,* and

* *Worldly-Wiſeman deſcribed by Evangeliſt*

and rightly is he so called; partly,
* 1 John 4. 5. * because he favoureth only the Doctrine of this World (therefore he always goes to the Town of *Mortality* to Church) and partly
* Col 6. 12 * because he loveth that Doctrine best, for it saveth him from the Cross; and because he is of this carnal temper, therefore he seeketh to pervert my ways, though right. * Now there are three things in this mans counsel that thou must utterly abhor.

* Evangelist *discovers the deceit of Mr.* Worldly-Wiseman.

1. His turning thee out of the way.

2. His labouring to render the Cross odious to thee.

3. And his setting thy feet in that way that leadeth unto the administration of Death.

First, Thou must abhor his turning thee out of the way; yea, and thine own consenting thereto: because this is to reject the counsel of God, for the sake of the counsel of a *worldly-wiseman*. The Lord says,
* Luke 13. 24. Mat. 7. 13, 14. * *Strive to enter into the strait gate*, the gate to which *I* send thee; * *for strait is the gate that leadeth unto life, and few there be that find it.* From this little wicket-gate, and

from

from the way thereto, hath this wicked man turned thee, to the bringing of thee almoſt to deſtruction; hate therefore his turning thee out of the way, and abhor thy ſelf for hearkning to him.

Secondly, Thou muſt abhor his labouring to render the Croſs odious unto thee; for thou art to **prefer it before the treaſures in Egypt*: beſides the King of Glory hath told thee, * that he that will ſave his life, ſhall loſe it: and * *he that comes after him, and hates not his father and mother, and wife, and children, and brethren, and ſiſters; yea, and his own life alſo, he cannot be my Diſciple.* I ſay therefore, for man to labour to perſwade thee, that that ſhall be thy death, without which, the truth hath ſaid, thou canſt not have eternal life. This Doctrine thou muſt abhor.

* Heb. 11. 25, 26.

* Mark 8. 34. Joh. 12. 25. Mat. 10 39. * Luke 14. 16.

Thirdly, thou muſt hate his ſetting of thy feet in the way that leadeth to the miniſtration of death. And for this thou muſt conſider to whom he ſent thee, and alſo how unable that perſon was to deliver thee from thy burden.

He

He to whom thou waſt ſent for eaſe, being by name *Legality*, is the Son of the * Bond-woman which now is, and is in bondage with her children, and is in a myſtery this *Mount *Sinai*, which thou haſt feared will fall on thy head. Now if ſhe with her children are in bondage, how canſt thou expect by them to be made free? This *Legality* therefore is not able to ſet thee free from thy burden No man was as yet ever rid of his burden to him, no, nor ever is like to be: ye cannot be juſtified by the works of the Law; for by the deeds of the Law no man living can be rid of his burden: therefore Mr. *worldly wiſeman* is an alien, and Mr. *Legality* is a cheat: and for his Son *Civility*, notwithſtanding his ſimpering looks, he is but an Hypocrite, and cannot help thee, Believe me, there is nothing in all this noiſe, that thou haſt heard of this ſottiſh men, but a deſign to beguile thee of thy Salvation, by turning thee from the way in which *I* had ſet thee. After this *Evangeliſt* called aloud to the Heavens for confirmation of what he had ſaid; and

* Gal. 4. 21, 22, 23, 24, 25, 26, 27.

* *The Bond-Woman.*

and with that there came words and fire out of the Mountain under which poor Chriſtian ſtood, that made the hair of the fleſh ſtand up. The words were thus pronounced, *As Many as are of the works of the Law, are under the curſe; for it is written, Curſed is every one that continueth not in all things which are written in the Book of the Law to do them.* Gal. 3. 10.

Now *Chriſtian* looked for nothing but death, and began to cry out lamentably, even curſing the time in which he met with Mr. *Worldly-Wiſeman*, ſtill calling himſelf a thouſand fools for hearkning to his counſel: he alſo was greatly aſhamed to think that this Gentlemans arguments, flowing only from the fleſh, ſhould have that prevalency with him as to cauſe him to forſake the right way. This done, he applied himſelf again to *Evangeliſt* in words and ſenſe as follows.

Chr. * Sir, What think you? is there hopes? may I now go back; and go up to the *VVicket-gate*, ſhall I not be abandoned for this, and ſent back from thence aſhamed. I am ſorry I have hearkened to this man's coun-

* Chriſtian Enquired if he may yet be Happy.

counſel, but may my ſin be forgiven?

Evang. Then ſaid *Evangeliſt* to him, Thy ſin is very great, for by it thou haſt committed two evils; thou haſt forſaken thy way that is good, to tread in forbidden paths: * yet will the man at the Gate receive thee, for he has *good will* for men; only, ſaid he, take heed that thou turn not aſide again, leſt thou periſh from the way when his wrath is * kindled but a little. Then did *Chriſtian* addreſs himſelf to go back, and *Evangeliſt*, after he had kiſt him gave him one ſmile, and bid him God ſpeed: ſo he went on with haſt, neither ſpake he to any man by the way; nor if any man asked him, would he vouchſafe them an anſwer. He went like one that was all the while treading on forbidden ground, and could by no means think himſelf ſafe, till again he was got into the way which he left to follow Mr. *Worldly Wiſeman*'s counſel: ſo in proceſs of time *Chriſtian* got up to the Gate. Now over the Gate there was written, *Knock and it ſhall be opened unto you.* * He knock-

* Evangeliſt. *comforts him.*

* Pſa. 2 laſt.

* Mat. 7 8.

knocked therefore more than once or twice, saying,

May I now enter here? will he within
Open to sorry me, though I have been
An undeserving Rebel? then shall I
Not fail to sing his lasting praise on high.

At last there came a grave person to the Gate, named *Good-will*, who asked, *Who was there? and whence he came, and what he would have?*

Chr. Here is a poor burdened sinner, I come from the City of *Destruction*, but am going to Mount *Zion*, that I may be delivered from the wrath to come; I would therefore, Sir, since I am informed that by this Gate is the way thither, know if you are *willing* to let me in.

Good-will. * I am *willing* with all my heart, said he; and with that he opened the Gate.

* *The Gate will be opened to broken-hearted sinners.*

So when *Christian* was stepping in, the other gave him a pull: Then said *Christian*, what means that? The other told him, A little distance from this Gate, there is erected a strong Castle, of which * *Belzebub* is the Captain: from thence both he,

* *Satan envies those that enter the straight Gate.*

he, and them that are vvith him, shoot arrovvs at those that come up to this Gate; if happily they may die before they can enter in. Then, said *Christian*, * I rejoice and tremble. So vvhen he vvas got in, the man of the Gate asked him, vvho directed him thither?

*Christian Entred the Gate with Joy and trembling.

Chr. * *Evangelist* bid me come hither and knock, (as I did;) And he said, that you, Sir, vvould tell me vvhat I must do.

*Talk between Good will and Christian.

Good-vvill. *An open door is set before thee, and no man can shut it.*

Chr. Novv I begin to reap the benefits of my hazards.

Good-Will, *But how is it that you came alone?*

Chr. Becausе none of my Neighbors savv their danger as I savv mine.

Good-Will. *Did any of them know of your coming?*

Chr. Yes, my Wife and Children savv me at the first, and called after me to turn again: Also some of my Neighbours stood crying, and calling after me to return; but I put my Fingers in my Ears, and so came on my vvay.

Good-

Good will. *But did none of them follow you to perswade you to go back?*

Chr. Yes, both *Obstinate*, and *Pliable*: But when they saw that they could not prevail, *Obstinate* went railing back; but *Pliable* came with me a little way.

Good will. *But why did he not come through?*

Chr. We indeed came both together, until we came at the *Slough of Dispond*, into the which, we also suddenly fell. And then was my Neighbor *Pliable* discouraged, and would not adventure further. * Wherefore getting out again, on *that side* next to his own house; he told me, I should possess the brave Country alone for him: So he went *his* way, and *I* came *mine*. He after *Obstinate*, and *I* to this Gate.

* *A man may have company when he sets out for Heaven, and yet go thither alone.*

Good will. Then said *Good will*, Alas poor man, is the Cœlestial Glory of so small esteem with him, that he counteth it not worth running the hazards of a few difficulties to obtain it?

Chr. Truly, said *Christian*, *I* have said the truth of *Pliable*, and if *I* should also say all the truth of myself,

it

*Chriſtian accuſeth himſelf before the man at the Gate.

it will appear there is * no betterment 'twixt him and my ſelf. 'Tis true, he went back to his own houſe, but I alſo turned aſide to go in the way of death, being perſwaded thereto by the carnal agreement of one Mr. *worldly wiſeman*.

Good will. Oh, did he light upon you! what, he would have had you a ſought for eaſe at the hands of Mr. *Legality*; they are both of them a very cheat: but did you take his counſel?

Chr. Yes, as far as I durſt, I went to find out Mr. *Legality*, until *I* thought that the Mountain that ſtands by his houſe, would have fallen upon my head: wherefore there *I* was forced to ſtop.

Good will. That Mountain has been the death of many, and will be the death of many more: 'tis well you eſcaped being by it daſht in pieces.

Chr. Why, truly *I* do not know what had become of me there, had not *Evangeliſt* happily met me again as *I* was muſing in the midſt of my *dumps*: but 'twas Gods mercy that he came to me again, for elſe *I* had

had never come hither. But now *I* am come, ſuch a one as *I* am, more fit indeed for death by that Mountain, than thus to ſtand talking with my Lord: But Oh, what a favour is this to me, that yet *I* am admitted entrance here.

Good will. * We make no objections againſt any, notwithſtanding all that they have done before they come hither, * *they in no wiſe are caſt out*; and therefore, good *Chriſtian*, come a little way with me, and *I* will teach thee about the way thou muſt go. * Look before thee; doſt thou ſee this narrow way? *THAT* is the way thou muſt go. *It* was caſt up by the Patriarchs, Prophets, Chriſt, and his Apoſtles, and it is as ſtraight as a *Rule* can make it: This is the way thou muſt go.

* chriſtian *is comforted again.*

* *Joh.* 6. 37.

* chriſtian *directed yet on his way.*

Chr. But ſaid *Chriſtian*, *is there no turnings nor windings, by which a Stranger* * *may loſe the way?*

* chriſtian *afraid of loſing his way.*

Good will. Yes, there are many ways *BUTT* down upon this; and they are crooked, and wide: But *thou* thou maiſt diſtinguiſh the right

right from the wrong, *The* right only being * ſtraight and narrow.

*Mat. 7 14

* *Chriſtian weary of his Burden.*

Then *I* ſaw in my Dream,* That *Chriſtian* asked him further, if he could not help him off with his burden that was upon his back; for as yet he had not got rid thereof, nor could he by any means get it off without help.

He told him, As to thy burden, be content to bear it, untill thou comeſt to the *place* of * Deliverance; for there it will fall from thy back of it ſelf.

**There is no deliverance from the guilt, and burden of ſin, but by the Death and Blood of Chriſt.*

Then *Chriſtian* began to gird up his loins, and to addreſs himſelf to his Journey. So the other told him, that by that he was gone ſome diſtance from the Gate, he would come at the houſe of the *Interpreter*, at whoſe Door he ſhould knock, and he would ſhew him excellent things. Then *Chriſtian* took his leave of his Friend, and he again bid him God ſpeed.

* *Chriſtian comes to the Houſe of the Interpreter.*

Then he went on, till he came at the houſe of the * *Interpreter*, where he *knocked* over and over: at laſt one came to the door, and asked *Who was there?*

Chr.

Chr. Sir, here is a Traveller, who was bid by an acquaintance of the Good-man of this Houſe, to call here for my profit: I would therefore ſpeak with the Maſter of the Houſe: ſo he called for the Maſter of the Houſe; who after a little time came to *Chriſtian*, and asked him what he would have?

Chr. Sir, ſaid *Chriſtian*, I am a Man that am come from the City of *Deſtruction*, and am going to the Mount *Zion*, and I was told by the Man that ſtands at the Gate at the head of this way; that if I called here, you would ſhew me excellent things, ſuch as would be an help to me in my Journey.

Inter. Then ſaid the *Interpreter*, * come in, I will ſhew thee that which will be profitable to thee. So he commanded his man to † light the Candle, and bid *Chriſtian* follow him; ſo he had him into a private Room, and bid his Man open a door; the which when he had done, * *Chriſtian* ſaw the Picture of a very grave Perſon hang up againſt the wall, and this was the faſhion of it, † *It had eyes lifted up to Heaven, the beſt*

* *He is entertained.*

† *Illumination.*

* *Chriſtian ſees a brave Picture.*

† *The faſhion of his Picture.*

beſt of Books in his hand, the Law of Truth was written upon its lips, the World was behind his back; it ſtood as if it pleaded with Men, and a Crown of Gold did hang over its head.

Chr. *Then ſaid* Chriſtian; *What meaneth this?*

Inter. The Man whoſe Picture this is, is one of a thouſand, he can † beget Children, Travel in birth with Children, and † Nurſe them himſelf when they are born. And whereas thou ſeeſt † him with his eyes lift up to Heaven, the beſt of Books in his hand, and the Law of Truth writ on his Lips: it is to ſhew thee, that his work is to know, and unfold dark things to ſinners; even as alſo thou ſeeſt † him ſtand as if he pleaded with Men: And whereas thou ſeeſt the World as caſt behind him, and that a Crown hangs over his head; that is, to ſhew thee, that ſlighting, and deſpiſing the things that are preſent, for the love that he hath to his Maſters ſervice, he is ſure in the world that comes next, to have Glory for his Reward: Now ſaid the *Interpreter*, I have ſhewed thee *this* Picture firſt, † becauſe the Man

†1 Cor 4.15.

† Gal. 4.19.

‡ *The meaning of the Picture.*

† *Why he ſhewed him the Picture firſt.*

Man whoſe Picture this is, is the only Man, whom the Lord of the Place whither thou are going, hath authorized, to be thy Guide in all difficult places thou mayeſt meet with in the way: wherefore take good heed to what I have ſhewed thee, and bear well in thy mind what thou haſt ſeen; leſt in thy Journey, thou meet with ſome that pretend to lead the right, but their way goes down to death.

Then he took him by the hand, and led him into a very large *Parlour*, that was full of duſt, becauſe never ſwept; the which, after he had reviewed a little while, the *Interpreter* called for a man to *ſweep*: Now when he began to ſweep, the duſt began ſo abundantly to fly about, that *Chriſtian* had almoſt therewith been choaked. Then ſaid the *Interpreter* to a *Damſel* that ſtood by, Bring hither Water, and ſprinkle the Room; the which when ſhe had done, it was ſwept, and cleanſed with pleaſure.

Chr. *Then ſaid* Chriſtian, *What means this?*

Int. The *Interpreter* anſwered;

This *Parlour*, is the heart of a Man that was never ſanctified by the ſweet Grace of the Goſpel: The *duſt*, is his Original Sin, and inward Corruptions that have defiled the whole Man. He that began to ſweep at firſt, is the Law; but ſhe that brought water, and did ſprinkle it, is the Goſpel: Now, whereas thou ſaweſt that ſo ſoon as the firſt began to ſweep, the duſt did ſo flie about, that the Room by him could not be cleanſed, but that thou waſt almoſt choaked therewith: This is to ſhew thee, that the Law, inſtead of cleanſing the heart (by its working from ſin, * doth revive, put † ſtrength into, and ‡ increaſe it in the ſoul, even as it doth diſcover and forbid it, for it doth not give power to ſubdue.

* Rom. 7. 6.
† 1 Cor. 15. 56.
‡ Rom. 5. 20.

Again, as thou ſaweſt the *Damſel* ſprinkle the Room with Water, upon which it was cleanſed with pleaſure: This is to ſhew thee, that when the Goſpel comes in the ſweet and precious influences thereof to the heart, then I ſay, even as thou ſaweſt the Damſel lay the duſt by ſprinkling the Floor with Water, ſo is ſin vanquiſhed and ſubdued, and the

the ſoul made clean, through the faith of it; and conſequently * fit for the King of Glory to inhabit.

* John 15.3. Epheſ. 5.16. Acts 15. 9. Rom. 16.25. 26. John. 15.13.

I ſaw moreover in my Dream, † that the *Interpreter*, took him by the hand, and had him into a little Room, where ſate two little Children, each one in his Chair. The name of the eldeſt was *Paſſion*, and the name of the other, *Patience*; *Paſſion* ſeem'd to be much diſcontented, but *Patience* was very quiet. Then *Chriſtian* asked, What is the reaſon of the diſcontent of *Paſſion*? The *Interpreter* anſwered, The Governor of them would have him ſtay for his beſt things till the beginning of the next year; but he will have all now: † But *Patience* is willing to wait.

† *He ſhewed him Paſſion & Patience.*

Paſſion *will have it now*

† *Patience is for waiting.*

Then I ſaw that one came to * *Paſſion*, and brought him a bag of Treaſure, and poured it down at his feet; the which he took up, and rejoyced therein, and withal, laughed *Patience* to ſcorn: But I beheld but a while, and he had † laviſhed all away, and had nothing left him but Rags.

* *Paſſion has his deſire.*

† *And quickly laviſhes all away.*

Chr. *Then ſaid* Chriſtian *to the*

interpreter, * *Expound this matter more fully to me.*

* *The matter expounded.*

Int. So he ſaid, Theſe two Lads are Figures; *Paſſion*, of the Men of *this* World; and *Patience*, of the Men of *that* which is to come: For as here thou ſeeſt, *Paſſion Will have all now*, this year; that is to ſay, in *this* World; *So* are the Men of this World: they muſt have all their good things now, they cannot ſtay till next *Year*; that is, until the *next* World, for their Portion of good. That Proverb, *A Bird in the hand is worth two in the Buſh*, is of more Authority with them, then are all the Divine Teſtimonies of the good of the world to come. But as thou ſaweſt, that he had quickly laviſhed all away, and had preſently left him, nothing but Rags; So will it be with all ſuch men at the end of this world.

* *The Worldly man for a Bird in the hand.*

Chr. *Then ſaid* Chriſtian; *Now I ſee that* Patience *has the beſt* * *Wiſdom, and that upon many accounts.* 1. *Becauſe he ſtays for the beſt things.* 2 *And alſo becauſe he will have the glory of his, when the other had nothing but rags.*

* *Patience had the beſt Wiſdom.*

Int.

Int. Nay, you may add another, to wit, the glory of the *next* world will never wear out; but *these* are ſuddenly gone. Therefore *Paſſion* had not ſo much reaſon to laugh at *Patience*, becauſe he had his good things firſt, as *Patience* will have to laugh at *Paſſion*, † becauſe he had his beſt things *laſt*; for *firſt* muſt give place to *laſt*, becauſe *laſt* muſt have his time to come: but *laſt* gives place to *nothing*; for there is not another to ſucceed: he therefore that hath his portion *firſt*, muſt needs have a time to ſpend it, but he that has his portion *laſt*, muſt have it laſtingly, Therefore it is ſaid of † *Divet, In thy life time thou receiveſt thy good things, and likewiſe* Lazarus *evil things; but now he is comforted, and thou art tormented.*

† *Things that are firſt muſt give place, but things that are laſt are laſting.*

† Luke 16. Dives *had his good things firſt.*

Chr. *Then I perceive 'tis not beſt to covet things that are* now, *but to wait for things to* come.

Int. You ſay Truth, * *For the things that are ſeen, are* Temporal; *but the things that are not ſeen, are* Eternal: But though this be ſo, yet ſince things preſent, and our fleſhly appetite, *are ſuch near Neighbours*

* 2 Cor. 4. 18. *The firſt things are but Temporal.*

one to another; and again, because things to come, and carnal sense, are such strangers one to another: therefore it is, that the first of these so suddenly fall into *amity*, and that *distance* is so continued between the second.

Then I saw in my Dream, that the *Interpreter* took *Christian* by the hand, and led him into a place, where was a Fire burning against a Wall, and one standing by it, always casting much Water upon it to quench it, Yet did the Fire burn higher and hotter.

Then said Christian, *What means this?*

The *Interpreter* answered, This fire, is the work of Grace that is wrought in the heart; he that casts water upon it, to extinguish and put it out, is the *Devil*: but in that thou seest the fire, notwithstanding, burn higher and hotter, thou shalt also see the reason of that: So he had him about to the back-side of the Wall, where he saw a Man with a Vessel of Oyl in his hand, of the which he did also continually cast, (but secretly) into the Fire. Then

said

ſaid *Chriſtian*, *What means this?* The *Interpreter* anſwered, This is *Chriſt*, who continually with the Oyl of his Grace, maintains the work already begun in the heart; by the means of which, notwithſtanding what the Devil can do, the ſouls of his people prove Gracious ſtill. And in that thou ſawest, that the Man ſtood behind the Wall to maintain the fire; this is to teach thee, that it is hard for the tempted to ſee how this work of Grace is maintained in the ſoul. 2 Cor. 12. 9.

I ſaw alſo that the *Interpreter* took him again by the hand, and led him into a pleaſant place, where was builded a ſtately Palace, beautiful to behold; at the ſight of which, *Chriſtian* was greatly delighted; he ſaw alſo upon the top thereof, certain perſons walking, who were cloathed all in gold. Then ſaid *Chriſtian*, May we go in thither? Then the *Interpreter* took him, and led him up toward the door of the Palace; and behold, at the door, ſtood a great company of men, as deſirous to go in, but durſt not. There alſo ſat a Man, at a little diſtance from

the door, at a Table ſide, with a Book? and his Inkhorn before him, to take the Name of him that ſhould enter therein: He ſaw alſo that in the door way, ſtood many Men in armor to keep it, being reſolved to do to the Men that would enter, what hurt and miſchief they could. Now was *Chriſtian* ſomewhat in amaze; at laſt, when every Man ſtarted back for fear of the armed men; *Chriſtian* ſaw a man of a very ſtout countenance, come up to the Man that ſate there to write; ſaying, † *Set down my Name Sir*; the which when he had done, he ſaw the Man draw his Sword, and put an Helmet upon his Head, and ruſh toward the door upon the armed men, who laid upon him with deadly force; but the Man, not at all diſcouraged, fell to cutting and hacking moſt fiercely; ſo after he had † received and given many wounds to thoſe that attempted to keep him out, he cut his way through them all, and preſſed forward into the Palace; at which there was a pleaſant voice heard from thoſe that were within, even of thoſe that

† The valiant man.

† Acts 14. 22.

that walked upon the top of the Palace saying,

Come in, Come in;
Eternal glory thou shalt win.

So he went in, and was cloathed with such Garments as they. Then *Christian* smiled, and said, I think verily I know the meaning of this.

Now, said *Christian*, let me go hence: Nay stay (said the *Interpreter*) till I have shewed thee a little more, and after that, thou shalt go on thy way. So he took him by the hand again, and led him into a very dark Room, where there sat a Man in an iron † Cage.

† *Despair like an Iron Cage.*

Now the Man, to look on, seemed very sad: he sat with his eyes looking down to the ground, his hands folded together; and he sighed as if he would break his heart. Then said *Christian*, *What means this?* At which the *Interpreter* bid him talk with the Man.

Chr. Then said *Christian* to the Man, *What art thou?* The Man answered, *I am what I was not once.*

Chr. *What wast thou once?*

Man. The *Man* said, I was once a fair † and flourishing Professor, both-

† Luke 8. 18.

both in mine own eyes, and also in the eyes of others: I once was as I thought, fair for the Cœlestial City, and had then even joy at the thoughts that I should get thither.

Chr. *Well, but what art thou now?*

Man. I am *now* a Man of *Despair*, and am shut up in *it*, as in *this* Iron Cage. I cannot get out; O *now* I cannot.

Chr. *But how camest thou in this condition?*

Man. I left off to watch, and be sober; I laid the reins upon the neck of my lusts; I sinned against the light of the Word, and the goodness of God: I have grieved the Spirit, and he is gone; I tempted the Devil, and he is come to me; I have provoked God to anger, and he has left me; I have so hardened my heart, that I *cannot* repent.

Then said *Christian* to the *Interpreter*, But is there no hopes for such a man as this? Ask him, said the *Interpreter*.

Chr. Then said *Christian*, *is there no hope but you must be kept in the Iron Cage of Despair?*

Man. No, none at all.

Chr.

Chr. *Why? The Son of the Bleſſed is very pitiful.*

Man. I have * Crucified him to my ſelf afreſh, I have deſpiſed * his Perſon, I have deſpiſed his Righteouſneſs, I have counted his Blood an unholy thing, I have done deſpite * to the ſpirit of Grace: Therefore I have ſhut my ſelf out of all the Promiſes; and there now remains to me nothing but threatnings, dreadful threatnings, faithful threatnings of certain Judgment and fiery Indignation, which ſhall devour me as an Adverſary.

* Heb, 6. 6.
† Luke 19. 14.
* Heb. 10. 28, 29,

Chr. *For what did you bring your ſelf into this condition?*

Man. For the Luſts, Pleaſures, and Profits of this World; in the enjoyments of which, I did then promiſe my ſelf much delight: but now every one of thoſe things alſo bite me, and gnaw me like a burning worm.

Chr. *But canſt thou not now repent and turn?*

Man. God hath denied me repentance; his Word gives me no encouragement to believe; yea himſelf hath ſhut me up in this Iron Cage: nor can all the men in the world let me

me out. O Eternity! Eternity! how shall I grapple with the misery that I must meet with in Eternity!

Int. Then said the *Interpreter* to *Christian*; Let this mans misery be remembred by thee, and be an everlasting caution to thee.

Chr. Well said *Christian*, this is fearful; God help me to watch and be sober; and to pray, that I may shun the cause of this mans misery. Sir, is it not time for me to go on my way now?

Int. Tarry till I shall shew thee one thing more, and then thou shalt go on thy way.

So he took *Christian* by the hand again, and led him into a Chamber, where there was one rising out of Bed; and as he put on his Rayment, he shook and trembled. Then said *Christian*, Why doth this man thus tremble? The *Interpreter* then bid him tell to *Christian* the reason of his so doing: So he began, and said, This night as I was in my sleep, I Dreamed, and behold the Heavens grew exceeding black; also it thundred and lightned in most fearful wise, that it put me into an Agony. So I look-

looked up in my Dream, and ſaw the Clouds rack at an unuſual rate, upon which I heard a great ſound of a Trumpet, and ſaw alſo a Man ſit upon a Cloud, attended with the thouſands of Heaven; they were all in flaming fire, alſo the Heavens were on a burning flame. I heard then a voice ſaying, *Ariſe ye Dead, and come to Judgment*; and with that the Rocks rent, the Graves opened, and the Dead that were therein came forth; ſome of them were exceeding glad, and looked upward; and ſome ſought to hide themſelves under the Mountains: Then I ſaw the Man that ſate upon the Cloud, open the Book, and bid the World draw near. Yet there was by reaſon of a fierce flame that iſſued out and came from before him, a convenient diſtance betwixt him and them, as betwixt the Judge and the Priſoners at the Bar. I heard it alſo proclaimed to them that attended on the Man that ſate on the Cloud, * *Gather together the Tares, the Chaff, and Stubble, and caſt them into the burning Lake*; and with that the bottomleſs pit opened, juſt whereabout I ſtood;

1 Cor. 15. 1 d Theſſ. Ju 15. John 5.28. 2 Theſſ. 1.8. Rev. 20.11, 12. 13, 14, Iſa 26.21, Mich. 7. 16, 17. Pſal. 5,1,2,3 Dan. 10.

Mal. 50.2.3. Dan. 7,9,10.

*Mark 3.13. Ch 13. 30. Mal. 4.1.

out

out of the mouth of which there came in an abundant manner ſmoke, and Coals of fire, with hideous noiſes. It was alſo ſaid to the ſame perſons * *Gather my wheat into the Garner.* And with that I ſaw many catch'd up * and carried away into the Clouds, but I was left behind. I alſo ſought to hide my ſelf, but I could not, for the Man that ſat upon the Cloud, ſtill kept his eye upon me: my ſins alſo came into my mind, and my Conſcience did accuſe me on every ſide. Upon this I awaked from my ſleep.

*Luke 3. 17.

* 1 Theſſ. 4. 16, 17.

Rom. 2. 14, 15.

Chr. *But what was it that made you ſo afraid of this ſight?*

Man. Why, I thought that the day of Judgment was come, and that I was not ready for it: but this frighted me moſt, that the Angels gathered up ſeveral, and left me behind; alſo the pit of Hell opened her mouth juſt where I ſtood: my Conſcience too afflicted me; and (as I thought) the Judge had always his eye upon me, ſhewing indignation in his countenance.

Then ſaid the *Interpreter* to *Chriſtian*, *Haſt thou conſidered all theſe things?*

Chr.

Chr. Yes, and they put me in *hope* and *fear*.

Int. Well, keep all things ſo in thy mind, that they may be as a *Goad* in thy ſides, to prick thee forward in the way thou muſt go. Then *Chriſtian* began to gird up his loins, and to addreſs himſelf to his Journey. Then ſaid the *Interpreter*, The Comforter be always with thee good *Chriſtian*, to guide thee in the way that leads to the City.

So *Chriſtian* went on his way, ſaying.

Here I have ſeen things rare, and profitable,
Things pleaſant, dreadful, things to make me ſtable
In what I have began to take in hand:
Then let me think on them, and underſtand
Wherefore they ſhewed me was, and let me be
Thankful, O good Interpreter, to thee.

Now I ſaw in my Dream, that the high way up which *Chriſtian* was to go, was fenced on either ſide with a Wall, and that Wall is called *Sal-*

*Isa. 36. 1. * *Salvation.* Up this way therefore did burdened *Christian* run, but not without great difficulty, because of the load on his back.

He ran thus till he came at a place somewhat ascending; and upon that place stood a *Cross*, and a little below in the bottom, a Sepulcher. So I saw in my Dream, that just as *Christian* came up with the *Cross*, his burden loosed from off his Shoulders, and fell from off his back, and began to tumble; and so continued to do, till it came to the mouth of the Sepulcher, where it fell in, and I saw it no more.

† *When God releases us of our guilt and burden, we are as those that leap for joy.*

Then was *Christian* glad † and lightsome, and said with a merry heart, *He hath given me rest, by his sorrow; and life, by his death.* Then he stood still a while, to look and wonder; for it was very surprizing to him, that the sight of the Cross should thus ease him of his burden. He looked therefore, and looked again, even till the springs that were in his head sent the * waters down his cheeks. Now as he stood looking and weeping, behold three shining ones came to him, and saluted him, with

* Zech. 12. 10.

with *Peace be to thee*; ſo the firſt ſaid to him, * *Thy ſins be forgiven.* The ſecond *ſtript him of his Rags* and † cloathed him with change of Raiment. The third alſo *ſet* * *a mark in his forehead*, and gave him a Roll, with a Seal upon it, which he bid him look on as he ran, and that he ſhould give it in at the Cœleſtial Gate: ſo they went their way. Then *Chriſtian* gave three leaps for joy, and went on ſinging.

* Mark 2. 2.

† Zech 3. 4.

* Eph. 1. 83.

Thus far I did come loaden with my ſin,
Nor could ought eaſe the grief that I was in
Till I came hither: What a place is this!
Muſt here be the beginning of my bliſs!
Muſt here the burden fall from off my back?
Muſt here the ſtrings that bound it to me, crack?
Bleſt Croſs! bleſt Sepulcher! bleſt rather be
The Man that there was put to ſhame for me.

A Chriſtian can ſing tho alone, when God do give him the joys of his heart.

I ſaw then in my Dream that he went on *thus*, even until he came at a bot-

a bottom, where he ſaw, a little out of the way, three men faſt aſleep, with Fetters upon their heels. The name of the one was * *Simple*, another *Sloth*, and the third *Preſumption*.

* *Simple, Sloth, nd Preſumption.*

Chriſtian then ſeeing them lie in this caſe, went to them, if peradventure he might awake them. And cried, You are like them that ſleep on the top of * a Maſt, for the dead Sea is under you, a Gulf that hath no bottom: Awake therefore, and come away; be willing alſo, and I will help you off with your Irons. He alſo told them, If he that goeth about like * a *roaring Lion*, comes by, you will certainly become a prey to his teeth. With that they lookt upon him and began to reply in this ſort: * *Simple* ſaid, *I ſee no danger*; *Sloth* ſaid, *Yet a little more ſleep*: and *Preſumption* ſaid, *Every Fatt muſt ſtand upon his own bottom*, And ſo they lay down to ſleep again and *Chriſtian* went on his way.

* Prov. 23, 34.

* 1 Pet. 5. 8.

* *There is no preſwaſion will do, if God openeth not the eyes.*

Yet was he troubled to think, That men in that danger ſhould ſo little eſteem the kindneſs of him that ſo freely offered to help them, both

both by awakening of them, counselling of them, and proffering to help them off with their Irons. And as he was troubled thereabout, he espied two men come tumbling over the Wall, on the left hand of the narrow way; and they made up apace to him. The name of the one was *Formalist*, and the name of the other *Hypocrisie*. So, as I said, they drew up unto him, who thus entred with them into discourse.

Chr. * *Gentlemen, Whence came you, and whither do you go?*

* Christian talked with them.

Form and *Hip.* We were born in the Land of Vain-glory, and are going for praise to Mount *Sion.*

Chr. *Why came you not in at the Gate which standeth at the beginning of the way? Know you not that it is written,* * *That he that cometh not in by the door, but climbeth up some other way the same is a theif and a robber.*

* John 10. 1

Form and *Hyp.* They said, That to go to the Gate for entrance, was by all their Countrey-men counted too far about; and that therefore their usual way was to make a short cut of it, and to climb over the Wall as they had done.

Chr.

Chr. *But will it not be counted a Treſpaſs againſt the Lord of the City whither we are bound, thus to violate his revealed will?*

Form. and *Hyp.* They told him, * That as for that, he needed not to trouble his head thereabout: for what they did they had cuſtom for; and could produce, (if need were,) Teſtimony that would witneſs it, for more than a thouſand years.

* *They that come into the way, but not by the door, think that they can ſay ſomething in vindication of their own Practice.*

Chr. *But ſaid* Chriſtian, *Will your Practice ſtand a Trial at Law?*

Form. and *Hyp.* They told him, That cuſtom, it being of ſo long a ſtanding as above a thouſand years, would doubtleſs now be admitted as a thing legal, by an Impartial Judge. And beſides, ſaid they, if we get into the way, what's matter which way we get in; if we are in, we are in: thou are but in the way, who, as we perceive, came in at the Gate; and we are alſo in the way that came tumbling over the wall: Wherein now is thy condition better than ours?

Chr. I walk by the *Rule* of my Maſter, you walk by the rude working of your fancies. You are counted thieves

thieves already, by the Lord of the way; therefore I doubt you will not be found true men at the end of the way. You come in by your ſelves, without his Direction, and ſhall go out by your ſelves, without his mercy.

To this they made him but little anſwer; only they bid him look to himſelf. Then I ſaw that they went on, every man in his way, without much conference one with another; ſave that theſe two men told *Chriſtian*, That, as to *Laws* and *Ordinances*, they doubted not, but they ſhould as conſcientiouſly do them as he. Therefore ſaid they, We ſee not wherein thou differeſt from us, but by the *Coat* that is on thy back, which was, as we tro, given thee by ſome of thy Neighbours, to hide the ſhame of thy nakedneſs.

Chr. By * Laws and Ordinances, you will not be ſaved, ſince you came not in by the door. And as for this *Coat* that is on my back, it was given me by the Lord of the place whither I go; and that, as you ſay, to cover my nakedneſs with. And I take it as a token of kindneſs to me,

* Gal. 1. 16.

me, for I had nothing but rags before; and besides, * thus I comfort my self as I go: Surely, think I, when I come to the Gate of the City, the Lord thereof will know me for good, since I have his *Coat* on my back; a *Coat* that he gave me freely in the day that he stript me of my rags. I have moreover a mark in my forehead, of which perhaps you have taken no notice, which one of my Lords most intimate Associates fixed there in the day that my burden fell off my shoulders. I will tell you moreover, that I had then given me a Roll sealed to comfort me by reading, as I go on the way; I was also bid to give it in at the Cœlestial Gate, in token of my certain going in after it: all which things I doubt you want; and want them, because you came not in at the Gate.

* Christian *has got his Lords Coat on his back, and is comforted therewith, he is comforted also with his Mark, and, his Roll.*

To these things they gave him no answer, only they looked upon each other, and *laughed*. Then I saw that they went on all, save that *Christian* kept before, who had no more talk but with himself, and that sometimes sighingly, and sometimes comfortably: also he would be often

ten reading in the Roll, that one of the ſhining ones gave him, by which he was refreſhed.

I beheld then, that they all went on till they came to the foot of the Hill * *Difficulty*, at the bottom of which was a Spring. There was alſo in the ſame place two other ways beſides that which came ſtraight from the Gate; one turned to the left hand and the other to the right, at the bottom of the Hill: but the narrow way lay right up the Hill, (and the name of the going up the ſide of the Hill, is called *Difficulty*.) *Chriſtian* now went to the † Spring, and drank thereof to refreſh himſelf, and then began to go up the Hill; ſaying,

The Hill, though high, I covet to aſcend,
The difficulty will not me offend:
For I perceive the way to life lies here;
Come, pluck up, Heart; let's neither
faint nor fear:
Better, tho difficult, th' right way to go,
Then wrong, though eaſie, where the
end is wo.

The other two alſo came to the

*He comes to the Hill Difficulty.

* Iſa. 49. 10

foot of the Hill. But when they ſaw that the Hill was ſteep and high, and that there was two other wayes to go; and ſuppoſing alſo that theſe two wayes might meet again, with that up which *Chriſtian* went, on the other ſide of the Hill: Therefore they were reſolved to go in thoſe wayes; (now the name of one of thoſe ways was *Danger*, and the name of the other *Deſtruction*) So * the one took the way which is called *Danger*, which led him into a great Wood; and the other took directly up the way to *Deſtruction*, which led him into a wide field full of dark Mountains, where he ſtumbled and fell, and roſe no more.

* *The danger of turning out of the way.*

I looked then after *Chriſtian*, to ſee him go up the Hill, where I perceived he fell from running to going, and from going to clambering upon his hands and his knees, becauſe of the ſteepneſs of the place. Now about the mid-way to the top of the Hill, was a pleaſant † *Arbor*, made by the Lord of the Hill, for the refreſhing of weary Travellers. Thither therefore *Chriſtian* got, where alſo he ſat down to reſt him.

† *A Ward of grace.*

Then

Then he pull'd his Roll out of his boſom, and read therein to his comfort; he alſo now began afreſh to take a review of the Coat or Garment that was given him as he ſtood by the Croſs. Thus pleaſing himſelf a while, he at laſt fell into a ſlumber, and thence into a faſt ſleep, which detained him in that place untill it was almoſt night, and in his ſleep his * Roll fell out of his hand. Now as he was ſleeping, there came one to him and awaked him, ſaying † *Go to the Ant, thou ſluggard, conſider her ways, and be wiſe:* and with that *Chriſtian* ſuddenly ſtarted up, and ſped him on his way, and went apace till he came to the top of the Hill.

* *He that ſleeps is a loſer.*

† Prov. 6.6.

Now when he was got up to the top of the Hill, there came two men running againſt him amain; the name of the one was * *Timorous*, and the other *Miſtruſt*. To whom *Chriſtian* ſaid; *Sirs*, what's the matter you run the wrong way? *Timorous* anſwered, That they were going to the City of *Zion*, and had got up that *Difficult* place; but, ſaid he, the farther we go, the more dan-

* *Chriſtian meets with* Miſtruſt *and* Timorous

ger we meet with, wherefore we turned, and are going back again.

Yes, said *Mistrust*, for just before us lies a couple of Lions in the way, (whether sleeping or waking we know not) and we could not think, if we came within reach, but they would presently pull us in pieces.

Chr. Then said *Christian*, You make me afraid, but whither shall I fly to be safe? If I go back to mine own Country, *That* is prepared for Fire and Brimstone, and I shall certainly perish there. If I can get to the Cœlestial City, I am sure to be in safety there. * I must venture: To go back is nothing but death, to go forward is fear of death, and life everlasting beyond it. I will yet go forward, So. *Mistrust* and *Timorous* ran down the Hill; and *Christian* went on his way. But thinking again of what he heard from the men, he felt in his bosom for his Roll, that he might read therein and be comforted; but he felt, and found † it not. Then was *Christian* in great distress, and knew not what to do, for he wanted that which used to relieve him, and that which should have

* Christian shrinks off fear.

† Christian missed his Roll, wherein he used to take comfort.

have been his Pass into the Cœlestial City. Here therefore he began to be much * perplexed, and knew not what to do; at last he bethought himself that he had slept in the *Arbor* that is on the side of the Hill: and falling down upon his knees, he asked God forgivness for that his foolish fact, and then went back to look for his Roll. But all the way he went back, who can sufficiently set forth the sorrow of *Christians* heart? sometimes he sighed, sometimes he wept, and oftentimes he chid himself, for being so foolish to fall asleep in that place which was erected only for a little refreshment for his weariness. Thus therefore he went back, carefully looking on this side, and on that, all the way as he went, if happily he might find his Roll, that had been his comfort so many times in his Journey. He went thus till he came again within sight of the *Arbor*, where he sat and slept; but that sight renewed † his sorrow the more, by bringing again, even afresh, his evil of sleeping unto his mind. Thus therefore he now went on, bewailing his

* *He is perplexed for his Roll.*

† *Christian bewails his foolish sleeping.* Rev. 2 3.

1 Thess. 5, 7, 8. 5. sinful sleep, saying, *O wretched man that I am*, that I should sleep in the day time! that I should sleep in the midst of difficulty! that I should so indulge the flesh, as to use *that* rest for ease to my flesh, which the Lord of the Hill hath erected only for the relief of the spirits of Pilgrims! How many steps have I took in vain! (Thus it happened to *Israel* for their sin, they were sent back again by the way of the Red-Sea;) and I am made to tread those steps with sorrow, which I might have trod with delight, had it not been for this sinful sleep. How far might I have been on my way by this time! I am made to tread those steps thrice over, which I needed not to have trod but once: Yea now also I am like to be benighted, for the day is almost spent, O that I had not slept! Now by this time he was come to the *Arbor* again, where, for a while he sat down and wept; but at last (as *Christian* would have it) looking sorrowfully down under the Settle, there he * espied his Roll; the which he with trembling and haste catch'd up, and put into his bosom; but

* Christian finds his Roll where he lost it.

but who can tell how joyful this manwas, when he had gotten his Roll again! For this Roll was the aſſurance of his life, and acceptance at the deſired Haven. Therefore he laid it up in his boſom, gave thanks to God for directing his eye to the place where it lay, and with joy and tears betook himſelf again to his Journey. But oh how nimble now did he go up the reſt of the Hill! Yet before he got up, the Sun went down upon *Chriſtian*; and this made him again recal the vanity of his ſleeping to his remembrance; and thus he again began to condole with himſelf, *Oh thou ſinful ſleep! how for thy ſake am I like to be benighted in my Journey! I muſt walk without the Sun, darkneſs muſt cover the path of my feet, and I muſt hear the noiſe of doleful Creatures, becauſe of my ſinful ſleep!* Now alſo he remembred the ſtory that *Miſtruſt* and *Timorous* told him of, how they were frighted with the ſight of the Lions. Then ſaid *Chriſtian* to himſelf again, Theſe Beaſts range in the night for their prey, and if they ſhould meet with me in the dark, how ſhould I ſhift

them! how ſhould I eſcape being by them torn in pieces? Thus he went on his way, but while he was thus bewailing his unhappy miſcarriage, he liſt up his eyes, and behold there was a very ſtately Palace before him, the name of which was *Beautiful*, and it ſtood juſt by the High way ſide.

So I ſaw in my Dream, that he made haſte and went forward, that if poſſible he might get Lodging there; Now before he had gone far, he entered into a very narrow paſſage, which was about a furlong off of the Porters Lodge, and looking very narrowly before him as he went, he eſpied two Lions in the way. Now, thought he, I ſee the dangers that *Miſtruſt* and *Timorous* were driven back by, (The Lions were chained, but he ſaw not the Chains) Then he was afraid, and thought alſo himſelf to go back after them, for he thought nothing but death was before him: But the *Porter* at the Lodge, whoſe name is * *Watchful* perceiving that *Chriſtian* made a halt, as if he would go back, cried unto him ſaying, Is thy ſtrength

* Mark 13. 34.

ſo

ſo ſmall? fear not the Lions, for they are chained; and are placed there for trial of faith where it is; and for diſcovery of thoſe that have none: keep in the midſt of the Path, and no hurt ſhall come unto thee.

Then I ſaw that he went on, trembling for fear of the Lions; but taking good heed to the directions of the *Porter*, he heard them roar, but they did him no harm Then he clapt his hands, and went on till he came and ſtood before the Gate where the *Porter* was. Then ſaid *Chriſtian* to the *Porter*, Sir, What houſe is this and may I Lodge here to night? The *Porter* anſwered, This Houſe was built by the Lord of the Hill: and he built it for the relief and ſecurity of Pilgrims. The *Porter* alſo asked whence he was, and whither he was going?

Chr. I am come from the City of *Deſtruction*, and am going to Mount *Zion*; but becauſe the Sun is now ſet, I deſire, if I may, to lodge here to night.

Por. *What is your name?*

Chr. My name is, now, *Chriſtian*; but my name at the firſt was *Graceleſs*:

* Gen. 9.27. *less*; I came of the Race of * *Japhet*, whom God will perswade to dwell in the Tents of *Shem*.

Por. *But how doth it happen that you come so late, the Sun is set?*

Chr. I had been here sooner, but that wretched man that I am! I slept in the *Arbor* that stands on the Hill side; nay, I had notwithstanding that, been here much sooner, but that in my sleep I lost my evidence, and came without it to the brow of the Hill; and then feeling for it, and finding it not, I was forced with sorrow of heart, to go back to the place where I slept my sleep, where I found it, and now I am come.

Por. Well I will call out one of the Virgins of this place, who will, (if she likes your talk,) bring you in to the rest of the Family, according to the Rules of the House. So *Watchful* the *Porter* rang a Bell; at the sound of which, came out at the door of the House a grave and beautiful Damsel, named *Discretion*, and asked why she was called.

The *Porter* answered, This Man is in a Journey from the City of *Destruction* to Mount *Zion*, but being weary,

weary, and benighted, he asked me if he might lodge here to night; ſo I told him I would call for thee; who after diſcourſe had with him, mayeſt do as ſeemeth thee good, even according to the Law of the Houſe.

Then ſhe asked him whence he was, and whither he was going; and he told her. She asked him alſo, how he got into the way and he told her; Then ſhe asked him, What he had ſeen, and met with in the way, and he told her; and laſt, ſhe asked his name, ſo he ſaid, It is *Chriſtian*; and I have ſo much the more a deſire to lodge here to night, becauſe, by what I perceive, this place was built by the Lord of the Hill, for the relief and ſecurity of Pilgrims. So ſhe ſmiled, but the water ſtood in her eyes: And after a little pauſe, ſhe ſaid, I will call forth two or three more of my Family. So ſhe ran to the door and called out *Prudence*, *Piety* and *Charity*, who after a little more diſcourſe with him, had him in to the Family; and many of them, meeting him at the threſhold of the houſe, ſaid, Come in thou bleſſed of the Lord; this houſe was built by the

* Gen. 9.27. leſs; I came of the Race of * *Japhet*, whom God will perſwade to dwell in the Tents of *Shem*.

Por. *But how doth it happen that you come ſo late, the Sun is ſet?*

Chr. I had been here ſooner, but that wretched man that I am! I ſlept in the *Arbor* that ſtands on the Hill ſide; nay, I had notwithſtanding that, been here much ſooner, but that in my ſleep I loſt my evidence, and came without it to the brow of the Hill; and then feeling for it, and finding it not, I was forced with ſorrow of heart, to go back to the place where I ſlept my ſleep, where I found it, and now I am come.

Por. Well I will call out one of the Virgins of this place, who will, (if ſhe likes your talk,) bring you in to the reſt of the Family, according to the Rules of the Houſe. So *Watchful* the *Porter* rang a Bell; at the ſound of which, came out at the door of the Houſe a grave and beautiful Damſel, named *Diſcretion*, and asked why ſhe was called.

The *Porter* anſwered, This Man is in a Journey from the City of *Deſtruction* to Mount *Zion*, but being weary,

weary, and benighted, he asked me if he might lodge here to night; so I told him I would call for thee; who after discourse had with him, mayest do as seemeth thee good, even according to the Law of the House.

Then she asked him whence he was, and whither he was going; and he told her. She asked him also, how he got into the way and he told her; Then she asked him, What he had seen, and met with in the way, and he told her; and last, she asked his name, so he said, It is *Christian*; and I have so much the more a desire to lodge here to night, because, by what I perceive, this place was built by the Lord of the Hill, for the relief and security of Pilgrims. So she smiled, but the water stood in her eyes: And after a little pause, she said, I will call forth two or three more of my Family. So she ran to the door and called out *Prudence*, *Piety* and *Charity*, who after a little more discourse with him, had him in to the Family; and many of them, meeting him at the threshold of the house, said, Come in thou blessed of the Lord; this house was built by the

the Lord of the Hill, on purpose to entertain such Pilgrims in. Then he bowed his head, and followed them into the House. So when he was come in, and sate down, they gave him something to drink; and consented together, that until supper was ready, some of them should have some particular discourse with *Christian*, for the best improvment of time: and they appointed *Piety*, and *Prudence*, and *Charity* to discourse with him? and thus they began.

Piety discourses him.

Piety. *Come good* Christian, *since we have been so loving to you, to receive you into our house this night; let us, if perhaps we may better our selves thereby, talk with you of all things that have happened to you in your Pilgrimage.*

Chr. With a very good will, and I am glad that you are so well disposed.

Piety. *What moved you at first to betake your self to a Pilgrims life?*

* How Christian was driven out of his own Country.

Chr. I was * driven out of my Native Country, by a dreadful sound that was in mine ears, *to wit*, That unavoidable destruction did at-

attend me, if I abode in that place where I was.

Piety. *But how did it happen that you came out of your Country this way.*

Chr. It was as God would have it; for when I was under the fears of destruction, I did not know whither to go; but by chance there came a man, even to me, (as I was trembling and weeping) whose name is * *Evangelist*, and he directed me to the Wicket-gate, which else I should never have found; and so set me into the way that hath led me directly to this House.

* *How he got into the way to* Sion.

Piety. *But did you not come by the House of the Interpreter?*

Chr. Yes, and did see such things there, the remembrance of which will stick by me as long as I live; specially three † things; to wit, How Christ, in despite of Satan, maintains his work of Grace in the heart; how the man had sinned himself quite out of hopes of Gods mercy; and also the Dream of him that thought in his sleep the day of Judgment was come.

† *A rehearsal of what he saw in the way.*

Piety.

Piety. *Why? Did you hear him tell his Dream.*

Chr. Yes, and a dreadful one it was; I thought, it made my heart ake as he was telling of it, but yet I am glad I heard it.

Piety. *Was that all that you saw at the house of the Interpreter?*

Chr. No, he took me and had me where he shewed me a stately Palace, and how the People were clad in Gold that were in it; and how there came a venterous Man, and cut his way through the armed men that stood in the door to keep him out; and how he was bid to come in, and win eternal Glory. Methought those things did ravish my heart; I would have staid at that good Mans house a twelve-moneth, but that I knew I had further to go.

Piety. *And what saw you else in the way?*

Chr. Saw! Why, I went but a little further, and I saw one, as I thought in my mind hang bleeding upon the Tree; and the very sight of him made my burden fall off my back (for I groaned under a heavy burden) but then it fell down from off

off me. 'Twas a ſtrange thing to me, for I never ſaw ſuch a thing before; Yea, and while I ſtood looking up, (for then I could not forbear looking) three ſhining ones came to me: one of them teſtified that my ſins were forgiven me: another ſtript me of my rags, and gave me this broidered Coat which you ſee; and the third ſet the mark which you ſee in my forehead, and gave me this ſealed Roll (and with that he plucked it out of his boſom.)

Piety. *But you ſaw more than this, did you not?*

Chr. The things that I have told you were the beſt: yet ſome other matter I ſaw, as namely I ſaw three Men, *Simple*, *Sloth*, and *Preſumption*, lie aſleep a little out of the way as I came, with Irons upon their heels; but do you think I could awake them! I alſo ſaw *Formality* and *Hypocriſie* come tumbling over the wall, to go, (as they pretended) to *Sion*, but they were quickly loſt; even as I my ſelf did tell them, but they would not believe: but, above all, I found it hard work to get up this Hill, and as hard to come by the

Lions

Lions mouth; and truly if it had not been for the good Man, the Porter that ſtands at the Gate, I do not know, but that after all, I might have gone back again: but now I thank God I am here, and I thank you for receiving of me.

Prudence *diſcourſes him.*

Then *Prudence* thought good to ask him a few queſtions, and deſired his anſwer to them.

Pru. *Do you not think ſometimes of the Country from whence you came?*

* Chriſtian's *thoughts of his Native Country.* Heb. 11. 15. 16.

Chr. Yes, * but with much ſhame and deteſtation; *Truly, if I had been mindful of that Country from whence I came out, I might have had opportunity to have returned; but now I deſire a better Country; that is, an Heavenly.*

Pru. *Do you not yet bear away with you ſome of the things that then you were converſant withal?*

† Chriſtian *diſtaſted with carnal cogitations.*

Chr. Yes but greatly againſt my will; eſpecially my inward and † carnal cogitations; with which all my Country-men, as well as my ſelf, were delighted; but now all thoſe things are my grief: and might I but chuſe mine own things, I would

* Chriſtian's *choice.*

* chuſe never to think of thoſe things more; but when I would be doing

of

of that which is beſt,* that which is worſt is with me. * Rom. 7.

Pru. *Do you not find ſometimes, as if thoſe things were vanquiſhed, which at other times are your perplexity.*

Chr. Yes, but that is but ſeldom; but they are to me * golden hours, in which ſuch things happen to me. * Chriſtian's golden hours.

Pru. Can you remember by what means you finde your annoyances at times, as if they were vanquiſhed?

Chr. Yes, when † I think what I ſaw at the Croſs, that will do it; and when I look upon my broidered Coat, that will do it; and when I look into the Roll that I carry in my boſom, that will do it; and when my thoughts wax warm about whither I am going, that will do it. † How Chriſtian gets power againſt his corruptions.

Pru. *And what is it that makes you ſo deſirous to go to mount* Zion?

Chr. Why, * there I hope to ſee him *alive*, that did hang *dead* on the Croſs; and there I hope to be rid of all thoſe things, that to this day are in me, an annoyance to me; there they ſay there is no † death, and there I ſhall dwell with ſuch Company as I like beſt. For to tell you truth * Why Chriſtian would be at Mount Zion.

† Iſa. 25. 8. Rev. 21. 4.

truth, I love him, because I was by him eased of my burden, and I am weary of my inward sickness; I would fain be where I shall die no more, and with the company that shall continually cry, * *Holy, Holy, Holy.*

* Charity discourses him

Then said *Charity* to *Christian*, *Have you a family? are you a married man?*

Chr. I have a Wife and four small Children.

* Christian's love to his Wife and Children.

Cha. *And why did you not bring them along with you?*

Chr. Then *Christian* * wept and said, Oh how willingly would I have done it, but they were all of them utterly averse to my going on Pilgrimage.

Cha. *But you should have talked to them, and have endeavoured to have shewen them the danger of being behind.*

Chr. So I did, and told them also what God had shewed to me of the Destruction of our City; but I seemed to them as one that mocked, and they believed me not.

Gen. 19. 14.

Cha. *And did you pray to God that he would bless your councel to them?*

Chr.

Chr. Yes, and that with much affection; for you muſt think that my Wife and poor Children were very dear unto me.

Cha. *But did you tell them of your own ſorrow, and fear of deſtruction? for I ſuppoſe that deſtruction was viſible enough to you?*

Chr. Yes, over, and over, and over. They might alſo* ſee my fears in my countenance, in my tears, and alſo in my trembling under the apprehenſion of the Judgment that did hang over our heads; but all was not ſufficient to prevail with them to come with me.

* Chriſtian's *fear of periſhing might be read in his very countenance.*

Cha. *But what could they ſay for themſelves why they came not.*

Chr. Why,* my Wife was afraid of loſing this World; and my Children were given to the fooliſh delights of youth: ſo what by one thing, and what by another, they left me to wander in this manner alone.

* *The cauſe why his Wife and Children did not go with him.*

Cha. *But did you not with your vain life, damp all that you by words uſed by way of perſwaſion to bring them away with you?*

Chr. Indeed I cannot commend my

my life; for I am conſcious to my ſelf of many failings therein; I know alſo that a man by his converſation, may ſoon overthrow what by argument or perſwaſion he doth labour to faſten upon others for their good. Yet, this I can ſay, I was very wary of giving them occaſion, by any unſeemly action, to make them averſe to going on Pilgrimage. Yea, for this very thing, they would tell me I was too preciſe, and that I denied my ſelf of things (for their ſakes) in which they ſaw no evil. Nay, I think I may ſay, that, if what they ſaw in me did hinder them, it was my great tenderneſs in ſinning againſt God, or of doing any wrong to my Neighbour.

Christian's good converſation before his Wife and Children.

Cha. *Indeed* * Cain *hated his Brother, becauſe his own works were evil, and his Brothers righteous; and if thy Wife and Children have been offended with thee for this, they thereby ſhew themſelves to be implacable to* †*good; and thou haſt delivered thy ſoul from their blood.*

* 1 John 3. 12.

Chriſtian clear of their blood if they periſh.

† Ezek. 4. 19.

Now I ſaw in my Dream, that thus they ſat talking together until ſupper was ready. So when they had

had made ready, they ſat down to meat; Now the Table was furniſhed * with fat things, and with Wine that was well refined; and all their talk † at the Table was about the LORD of the Hill: as namely, about what HE had done, and wherefore HE did what HE did, and why HE had builded that Houſe: and by what they ſaid, I perceived that HE had been a *great Warriour*, and had fought with, and ſlain * him that had the power of Death, but not without great danger to himſelf, which made me love him the more.

*What Chriſtian had to his ſupper.

† Their talk at ſupper time.

* Heb. 2. 14. 15.

For, as they ſaid, and as I believe, (ſaid *Chriſtian*) he did it with the loſs of much blood; but that which put Glory of Grace into all he did, was, that he did it of pure love to his Country. And beſides, there were ſome of them of the houſehold that ſaid, they had been, and ſpoke with him ſince he did die on the Croſs; and they have atteſted, that they had it from his own lips, that he is ſuch a lover of poor Pilgrims, that the like is not to be found from the Eaſt to the Weſt.

They

They moreover gave an inſtance of what they affirmed, and that was, He had ſtript himſelf of his glory that he might do this for the Poor; and that they heard him ſay and affirm, *That he would not dwell in the Mountain of* Zion *alone.* They ſaid moreover, That he had made many Pilgrims* Princes, though by nature they were Beggers born, and their original had been the Dunghil.

*Chriſt makes Princes of Beggers. † 1 Sam. 2 8, Pſal. 113. 7.

Thus they diſcourſed together till late at night; and after they had committed themſelves to their Lord for Protection, they betook themſelves to reſt: The Pilgrim they laid in a large upper * Chamber, whoſe window opened towards the Sun-riſing; the name of the Chamber was *Peace*, where he ſlept till break of day; and then he awoke and ſang;

* Chriſtian's Bed-Chamber.

Where am I now! is this the love and care.
Of Jeſus, for the men that Pilgrims are
Thus to provide! That I ſhould be forgiven!
And dwell already the next door to Heaven.

So

So in the morning they all got up, and after ſome more diſcourſe, they told him that he ſhould not depart, till they had ſhew'd him the *Rarities* of that place. And firſt they had him into the Study, * where they ſhewed him Records of the greateſt Antiquity; in which, as I remember my Dream, they ſhewed him firſt the *Pedigree* of the Lord of the Hill, that he was the Son of the Antient of Days, and came by that eternal Generation. Here alſo was more fully Recorded the Acts that he had done, and the names of many hundreds that he had taken into his ſervice; and how he had placed them in ſuch Habitations that could neither by length of Days, nor decays of Nature, be diſſolved.

* Chriſtian had into the Study, and what he ſaw there.

Then they read to him ſome of the worthy Acts that ſome of his ſervants had done: As how they had ſubdued Kingdoms, wrought Righteouſneſs, obtained Promiſes, ſtopped the mouths of Lions, quenched the * violence of Fire, eſcaped the edge of the Sword; out of weakneſs were made ſtrong, waxed valiant in fight, and turned to flight the Armies of the *Aliens*. Then

† Heb. 11. 33, 34.

Then they read again in another part of the Records of the House, where it was shewed how willingly their Lord was to receive into his favour, any, even any, though they in time past had offered great affronts to his Person and proceedings. Here also were several other Histories of many other famous things; of all which *Christian* had a view: As of things both Ancient and Modern; together with Prophecies and Predictions of things that have their certain accomplishment, both to the dread and amazement of enemies, and the comfort and solace of Pilgrims.

The next day they took him, and had him into the * Armory; where they shewed him all manner of Furniture, which their Lord had provided for Pilgrims, as Sword, Shield, Helmet, Brest-plate, *All-Prayer*, and Shooes that would not wear out. And there was here enough of this, to harness out as many men for the service of their Lord, as there be Stars in the Heaven for multitude.

* Christian had into the Armory.

They also shewed him some of the Engines with which some of his Ser-

Servants had done wonderful things * They ſhewed him *Moſes*'s Rod, the Hammer and Nail with which *Jael* ſlew *Siſera*, the Pitchers, Trumpets, and Lamps too, with which *Gideon* put to flight the Armies of *Midian*. Then they ſhewed him the Oxes goad wherewith *Shamger* ſlew ſix hundred men. They ſhewed him alſo the Jaw-bone with which *Sampſon* did ſuch mighty feats; they ſhewed him moreover the Sling and Stone with which *David* ſlew *Goliah* of *Gath*: and the Sword alſo with which their Lord will kill the Man of *Sin*, in the day that he ſhall riſe up to the prey. They ſhewed him beſides many excellent things, with which *Chriſtian* was much delighted. This done, they went to their reſt again.

* Chriſtian *is made to ſee ancient things.*

Then I ſaw in my Dream, that on the morrow he got up to go forwards, but they deſired him to ſtay till the next day alſo; and then ſaid they, we will, (if the day be clear) ſhew you the * delectable Mountains; which they ſaid, would yet further add to his comfort; becauſe they were nearer the deſired Haven,

* Chriſtian *ſhewed the delectable Mountains*

then the place where at preſent he was. So he conſented and ſtaid. When the morning was up, they had him to the top of the Houſe, * and bid him look South; ſo he did: and behold at a great diſtance he ſaw a moſt pleaſant Mountainous Country, beautified with Woods, Vineyards, Fruits of all ſorts; Flowers alſo, with Springs and Fountains, very delectable to behold. Then he asked the name of the Country, they ſaid it was *Immanuels Land*: and it is as Common, ſaid they, as this *Hill* is, to, and for all the Pilgrims. And when thou comeſt there, from thence, thou mayeſt ſee to the Gate of the Cœleſtial City, as the Shepherds that live there will make appear.

* Isa. 33. 16, 17.

Now he bethought himſelf of ſetting forward, * and they were willing he ſhould: but firſt, ſaid they, let us go again into the Armory, ſo they did; and when he came there, they * harneſſed him from head to foot, with what was of proof, leſt perhaps he ſhould meet with aſſaults in the way. He being therefore thus accoutred, walketh out with his friends

* Chriſtian *ſets forward.*

* Chriſtian *ſent away armed.*

friends to the Gate, and there he asked the *Porter* if he ſaw any Pilgrims paſs by; then the *Porter* anſwered, Yes.

Chr. Pray did you know him? ſaid he.

Por. I asked his name, and he told me it was *Faithful.*

Chr. O, ſaid *Chriſtian*, I know him, he is my Towns-man, my near Neighbour, he comes from the place where I was born: how far do you think he may be before!

Por. He is got by this time below the Hill.

Chr. Well, * ſaid *Chriſtian* good Porter, the Lord be with thee, and add to all thy bleſſings much increaſe, for the kindneſs that thou haſt ſhewed to me.

* *How Chriſtian and the Porter greet at parting.*

Then he began to go forward, but *Diſcretion*, *Piety*, *Charity*, and *Prudence* would accompany him down to the foot of the Hill. So they went on together, reiterating their former diſcourſes till they came to go down the Hill. Then ſaid *Chriſtian*, as it was *difficult* coming up, ſo (ſo far as I can ſee) it is *dangerous* going down. Yes, ſaid *Prudence*, ſo it is; for it is an

The Valley of Humiliation.

hard matter for a man to go down into the valley of *Humiliation*, as thou art now, and to catch no ſlip by the way; Therefore, ſaid they, are we come out to accompany thee down the Hill. So he began to go down, but very warily, yet he caught a ſlip or two.

Then I ſaw in my Dream, that theſe good Companions (when *Chriſtian* was gone down to the bottom of the Hill) gave him a loaf of Bread, a bottle of Wine, and a cluſter of Raiſins; and then he went on his way.

But now in this Valley of *Humiliation* poor *Chriſtian* was hard put to it, for he had gone but a little way before he eſpied a foul *Fiend* coming over the field to meet him; his name is *Apollyon*. Then did *Chriſtian* begin to be afraid, and to caſt in his mind whether to go back, or to ſtand his ground. But he conſidered again, that he had no Armor for his back, and therefore thought that to turn the back to him, might give him greater advantage with eaſe to pierce him with his Darts; therefore he reſolved to venture, and

ſtand

* ſtand his ground. For thought he, had I no more in mine eye, than the ſaving of my life, 'twould be the beſt way to ſtand. * Chriſtian's reſolution on the approch of Apollyon.

So he went on, and *Apollyon* met him; now the Monſter was hideous to behold, he was cloathed with ſcales like a Fiſh; (and they are his pride) he had Wings like a Dragon, feet like a Bear, and out of his belly came Fire and Smoak, and his mouth was as the mouth of a Lion. When he was come up to *Chriſtian* he beheld him with a diſdainful countenance, and thus began to queſtion with him.

Apol. *Whence come you, and whither are you bound?*

Chr. I am come from the City of *Deſtruction*, † which is the place of all evil, and am going to the City of *Zion*. † *Diſcourſe betwixt* * Chriſtian *and* Apollyon.

Apol. *By this I perceive thou art one of my ſubjects, for all that Country is mine, and I am the Prince and God of it. How is it then that thou haſt ran away from thy King? Were it not that I hope thou mayeſt do me more ſervice, I would ſtrike thee now at one blow to the ground.*

Chr. I was born indeed in your Dominions, but your ſervice was hard, and your wages ſuch as a man could not live on, * *for the wages of ſin is death*; therefore when I was come to years, I did as other conſiderated perſons do, look out, if perhaps I might mend my ſelf.

* Rom. 6. 23.

Apol. *There is no Prince that will thus lightly loſe his Subjects: neither will I as yet loſe thee. But ſince thou complaineſt of thy ſervice and wages,* † *be content to go back; what our Country will afford, I do here promiſe to give thee.*

† Apollyon's flattery.

Chr. But I have left my ſelf to another, even to the King of Princes, and how can I with fairneſs go back with thee?

Apol. *Thou haſt done in this, according to the Proverb,* * *change a bad for a worſe: but it is ordinary for thoſe that have profeſſed themſelves his Servants, after a while to give him the ſlip; and return again to me: do thou ſo too, and all ſhall be well.*

* Apollyon undervalues Chriſts ſervice.

Chr. I have given him my faith, and ſworn my Allegiance to him; how then can I go back from this, and not be hanged as a Traitor?

Apol.

Apol. *Thou didſt the ſame to me, and yet I am willing to paſs by all, if now thou wilt yet turn again, and go back.*

Chr. What I promiſe thee was in my none-age; and beſides, I count that the Prince under whoſe Banner now I ſtand, is able to abſolve me; yea, and to pardon alſo what I did as to my compliance with thee: and beſides, (O thou deſtroying *Apollyon*) to ſpeak truth, I like his Service, his Wages, his Servants, his Government, his Company, and Country better than thine: and therefore leave off to perſwade me further, I am his Servant, aud I will follow him.

Apollyon pleads the grievous ends of Chriſtians, to diſſwade Chriſtian from perſiſting in his way.

Apol. *Conſider again when thou art in cool blood, what thou art like to meet with in the way that thou goeſt. Thou knoweſt that for the moſt part, his Servants come to an ill end, becauſe they are tranſgreſſors againſt me, and my ways: How many of them have been putto ſhameful death? and beſides, thou counteſt his ſervice better than mine, whereas he never came yet from the place where he is, to deliver any that ſerved him out of their hands:*

but as for me, how many times, as all the world very well knows, have I delivered, either by power or fraud, those that have faithfully ſerved me, from him and his, though taken by them; and ſo I will deliver thee.

Chr. His forbearing at preſent to deliver them, is on purpoſe to try their love, whether they will cleave to him to the end: and as for the ill end thou ſayeſt they come to, that is moſt glorious in their account: For, for preſent deliverance, they do not much expect it; for they ſtay for their Glory, and then they ſhall have it, when their Prince comes in his, and the Glory of the Angels.

Apol. *Thou haſt already been unfaithful in thy ſervice to him, and how doeſt thou think to receive wages of him?*

Chr. Wherein, O *Apollyon*, have I been unfaithful to him;

Apollyon pleads Chriſtian's infirmities againſt him.

Apol. *Thou didſt faint at firſt ſetting out, when thou waſt almoſt choked in the Gulf of* Diſpond. *Thou didſt attempt wrong ways to be rid of thy burden, whereas thou ſhouldeſt have ſtayed till thy Prince had taken it off. Thou didſt ſinfully ſleep, and loſe thy choice*

choice things: thou waſt alſo almoſt perſwaded to go back, at the ſight of the Lions; and when thou talkeſt of thy Journey, and of what thou haſt heard, and ſeen, thou art inwardly deſirous of vain glory in all that thou ſayeſt or doeſt.

Chr. All this is true, and much more, which thou haſt left out; but the Prince whom I ſerve and honor, is merciful, and ready to forgive: but beſides, theſe infirmities poſſeſſed me in thy Country, for there I ſuckt them in, and I have groaned under them, been ſorry for them, and have obtained Pardon of my Prince.

Apollyon's rage falls upon Chriſtian.

Apol. Then *Apollyon* broke out into a grievous rage, ſaying, *I am an enemy to this Prince; I hate his Perſon, his Laws, and People; I am come out on purpoſe to withſtand thee.*

Chr. Apollyon, beware what you do, for I am in the Kings High-way, the way of Holineſs, therefore take heed to your ſelf.

Apol. Then *Apollyon* ſtradled quite over the whole breadth of the way, and ſaid, I am void of fear in this matter, prepare thy ſelf to die; for

for I ſwear by my Infernal Den, that thou ſhalt go no further, here will I ſpill thy ſoul: and with that he threw a flaming Dart at his breaſt; but *Chriſtian* had a Shield in his hand, with which he caught it, and ſo prevented the danger of that. Then did *Chriſtian* draw, for he ſaw 'twas time to beſtir him; and *Apollyon* as faſt made at him, throwing Darts as thick as hail; by the which, notwithſtanding all that *Chriſtian* could do to avoid it, * *Apollyon* wounded him in his *head*, his *hand* and *foot*, this made *Chriſtian* give a little back: *Apollyon* therefore followed his work amain, and *Chriſtian* again took courage, and reſiſted as manfully as he could. This ſore combat laſted for above half a day, even till *Chriſtian*, was almoſt quite ſpent. For you muſt know, that *Chriſtian*, by reaſon of his wounds, muſt needs grow weaker and weaker.

* Chriſtian wounded in his underſtanding, faith and converſation.

Then *Apollyon* eſpying his opportunity, began to gather up cloſe to *Chriſtian*, and wreſtling with him, gave him a dreadful fall; and with that *Chriſtian*'s Sword flew out of his

Apollyon caſteth down to the ground Chriſtian.

his hand. Then said *Apollyon, I am sure of thee now*; and with that, he had almost prest him to death; so that *Christian* began to despair of life. But as God would have it, while *Apollyon* was fetching of his last blow, thereby to make a full end of this good Man, *Christian* nimbly stretched out his hand for his Sword, and caught it, saying, * *Rejoyce not against me, O mine enemy! when I fall, I shall arise*; and with that, gave him a deadly thrust, which made him give back, as one that had received his mortal wound: *Christian* perceiving that, made at him again, saying, † *Nay in all these things we are more than conquerors, through him that loved us.* And with that, *Apollyon* spread forth his Dragons wings, and sped him away, that *Christian* saw him no more.

Christian's victory over Apollyon

* Mich. 7. 8.

* Rom. 8. 37.

James 4. 7.

In this Combat no man can imagine, unless he had seen and heard as I did, what yelling, and hideous roaring *Apollyon* made all the time of the fight, he spake like a Dragon: and on the other side, what sighs and groans burst from *Christians* heart. I never saw him all the while give so much

A brief relation of the Combat by the spectator.

much as one pleasant look, till he perceived he had wounded *Apollyon* with his two-edg'd Sword, then indeed he did smile, and look upward: but 'twas the dreadfullest fight that ever I saw.

Christian gives God thanks for deliverance.

So when the Battel was over, *Christian* said, I will here give thanks to him that hath delivered me out of the mouth of the Lion; to him that did help me against *Apollyon*: and so he did, saying.

Great Beelzebub, the Captain of this Fiend,
Design'd my ruine; therefore to this end,
He sent him harnest out, and he with rage,
That hellish was, did fiercely me engage:
But blessed Michael helped me, and I
By dint of Sword did quickly make him flye,
Therefore to him let me give lasting praise,
And thank, and bless his holy name always.

Then

Then there came to him an hand with ſome of the leaves of the Tree of Life, the which *Chriſtian* took, and applied to the wounds that he had received in the Battel, and was healed immediately. He alſo ſat down in that place to eat Bread, and to drink of the Bottle that was given him a little before; ſo being refreſhed, he addreſſed himſelf to his Journey, with his * Sword drawn in his hand; for he ſaid, I know not but ſome other enemy may be at hand. But he met with no other affront from *Apollyon*, quite through this Valley.

* *Chriſtian goes on his Journey with his Sword drawn in his hand.*

The Valley of the Shadow of Death.

Now at the end of this Valley, was another called the Valley of the *Shadow of Death*, and *Chriſtian* muſt needs go through it, becauſe the way to the Cœleſtial City lay through the midſt of it: Now this Valley is a very ſolitary place. The Prophet * *Jeremiah* thus deſcribes it, *A Wilderneſs, a Land of Deſerts, and of Pits, a Land of Drought, and of the ſhadow of death, a Land that no Man* (but a Chriſtian) *paſſeth through, and where no man dwelt.*

* Jer. 2. 6.

Now here *Chriſtian* was worſe

put

put to it than in his fight with *Apollyon*, as by the ſequel you ſhall ſee.

I ſaw then in my Dream, that when *Chriſtian* was got to the Borders of the Shadow of Death, there met him two Men, * Children of them that brought up an † evil report of the good Land, making haſte to go back: to whom *Chriſtian* ſpake as follows.

* *The children of the Spies go back.*
† Numb. 13.

Chr. *Whither are you going?*

Men. They ſaid, Back, back; and we would have you to do ſo too, if either life or peace is prized by you.

Chr. *Why? what's the matter?* ſaid Chriſtian.

Men. Matter! ſaid they; we were going that way as you are going, and went as far as we durſt; and indeed we were almoſt paſt coming back, for had we gone a little further, we had not been here to bring the news to thee.

Chr. *But what have you met with?* ſaid Chriſtian.

Men. Why! we were almoſt in the Valley of the ſhadow of Death, but that by good hap we looked before us, and ſaw the danger before we came to it.

Pſal. 44. 19. Pſal 107. 19.

Chr.

Chr. *But what have you ſeen? ſaid* Chriſtian.

Men. Seen! Why the Valley it ſelf, which is as dark as pitch; we alſo ſaw there the Hobgoblins, Satyrs, and Dragons of the Pit: we heard alſo in that Valley a continual howling and yelling, as of a People under unutterable miſery; who there ſat bound in affliction and Irons: and over that Valley hangs the diſcouraging * Clouds of confuſion, death alſo doth always ſpread his wings over it. In a word, it is every whit dreadful, being utterly without Order. * Job. 3. 5. chap. 10. 22.

Chr. *Then ſaid* Chriſtian; *I perceive not yet, by what you have ſaid, but that † this is my way to the deſired Heaven.* † Jer. 2. 6.

Men. Be it thy way, we will not chuſe it for ours; ſo they parted, and *Chriſtian* went on his way, but ſtill with his Sword drawn in his hand, for fear leaſt he ſhould be aſſaulted.

I ſaw then in my Dream, ſo far as this Valley reached, there was on the right hand a very deep Ditch, that Ditch is it into which the blind have Pſal. 69. 14.

have led the blind in all Ages and have both there miſerably periſhed. Again, behold on the left hand, there was a very dangerous Quagg, into which, if even a good man falls, he finds no bottom for his foot to ſtand on: Into that Quagg *King* David *once did fall*, and had no doubt therein been ſmothered, had not he that is able pluckt him out.

The path-way was here alſo exceeding narrow, and therefore good *Chriſtian* was the more put to it; for when he ſought, in the dark, to ſhun the ditch on the one hand, he was ready to tip over into the mire on the other; alſo when he ſought to eſcape the mire, without great carefulneſs, he would be ready to fall into the ditch. Thus he went on, and I heard him here ſigh bitterly: for, beſides the danger mentioned above, the path way was here ſo dark, that oft-times when he lift up his foot to ſet forward, he knew not where, or upon what he ſhould ſet it next.

About the midſt of this Valley, I perceived the mouth of Hell to be, and it ſtood alſo hard by the way-ſide:

ſide: Now thought *Chriſtian*, what ſhall I do? And ever and anon the flame and ſmoke would come out in ſuch abundance, with ſparks and hideous noiſes, (things that cared not for *Chriſtians* Sword, as did *Apollyon* before) that he was forced to put up his Sword, and betake himſelf to another weapon called * *All-prayer*: ſo he cryed in my hearing, †*O Lord I beſeech thee deliver my Soul.* Thus he went on a great while, yet ſtill the flames would be reaching towards him: alſo he heard doleful voices, and rushings too and fro, ſo that ſometimes he thought he ſhould be torn in pieces, or trodden down like mire in the Streets. This frightful ſight was ſeen, and theſe dreadful noiſes were heard by him for ſeveral miles together: and coming to a place, where he thought he heard a company of *Fiends* coming forward to meet him, he ſtopt, and began to muſe what he had beſt to do. Sometimes he had half a thought to go back. Then again he thought he might be half way through the Valley; he remembred alſo how he had already vanquiſhed many

*Ephes. 6. 18.
†Pſal. 116. 3.

Chriſtian put to a ſtand but for a while.

many a danger: and that the danger of going back might be much more, than for to go forward; so he resolved to go on. Yet the *Fiends* seemed to come nearer and nearer; but when they were come even almost at him, he cryed out with a most vehement voice, *I will walk in the strength of the Lord God*; so they gave back, and came no further.

One thing I would not let slip, I tooke notice that now poor *Christian* was so confounded, that he did not know his own voice; and thus I perceived it: Just when he was come over against the mouth of the burning Pit, one of the wicked ones got behind him, and stept up softly to him, and whisperingly suggested many grievous blasphemies to him, which he * verily thought had proceeded from his own mind. This put *Christian* more to it than any thing that he met with before, even to think that he should now blaspheme him that he loved so much before; yet, if he could have helped it, he would not have done it: but he had not the discretion neither to stop his ears,

* Christian *made believe that he spake blasphemies, when 'twas Satan that suggested them into his mind.*

ears, nor to know from whence thoſe blaſphemies came.

When *Chriſtian* had travelled in this diſconſolate condition ſome conſiderable time, he thought he heard the voice of a man, going before him, ſaying, *Though I walk through the valley of the ſhadow of death, I will fear none ill, for thou art with me.* Pſalm 23 4

Then was he glad, and that for theſe reaſons:

Firſt, becauſe he gathered from thence, that ſome who feared God were in this Valley as well as himſelf.

Secondly, For that he perceived, God was with them, though in that dark and diſmal ſtate; and why not, thought he, with me, though by reaſon of the impediment that attends this place, I cannot perceive it. Job 9. 10.

Thirdly, For that he hoped (could he over take them) to have company by and by. So he went on, and called to him that was before, but he knew not what to anſwer; for that *he* alſo thought himſelf to be alone: And by and by, the day broke: then ſaid *Chriſtian*, * *He* Amos 5. 8. Chriſtian *glad at break of day.* Amos 5. 3.

hath

hath turned the ſhadow of death into the morning.

Now morning being come, he looked back, not of deſire to return, but to ſee, by the light of the day, what hazards he had gone through in the dark. So he ſaw more perfectly the Ditch that was on the one hand and the Quag that was on the other; alſo how narrow the way was which led betwixt them both; alſo now he ſaw the Hobgoblins, and Satyrs, and Dragons of the Pit, but all afar off; for after break of day, they came not nigh, yet they were diſcovered to him, according to that which is written, * Job. 12. 22. *He diſcovereth deep things out of darkneſs, and bringeth out to light the ſhadow of death.*

Now was *Chriſtian* much affected with his deliverance from all the dangers of his ſolitary way, which dangers, though he feared them more before, yet he ſaw them more clearly now, becauſe the light of the day made them conſpicuous to him; and about this time the Sun was riſing, and this was another mercy to *Chriſtian*: for you muſt note, that though

though the first part of the Valley of the shadow of Death was dangerous, * yet this second part which he was yet to go, was, (if possible,) far more dangerous: for from the place where he now stood, even to the end of the Valley, the way was all along set so full of Snares, Traps, Guns, and Nets here, and so full of Pits, Pitfals, deep holes, and shelvings down there, that had it now been dark, as it was when he came the first part of the way, had he had a thousand souls, they had in reason been cast away; but, as I said, just now the sun was rising. Then said he † *His candle shineth on my head, and by his light I go through darkness.*

* *The second part of this Valley very dangerous.*

† Job 29. 3.

In this light therefore he came to the end of the Valley. Now I saw in my Dream, that at the end of this Valley lay blood, bones, ashes, and mingled bodies of men, even of Pilgrims, that had gone this way formerly: And while I was musing what should be the reason, I espied a little before me a Cave, where two Giants, *Pope* and *Pagan*, dwelt in old time, by whose Power and Tyranny the Men whose bones, blood,

blood, aſhes, &c. lay there, were cruelly put to death. But by this place *Chriſtian* went without much danger, whereat I ſomewhat wondered; but I have learnt ſince, that *Pagan* has been dead many a day; and as for the other, though he be yet alive, he is by reaſon of age, and alſo of the many ſhrewd bruſhes that he met with in his younger days, grown ſo crazy and ſtiff in his joynts, that he can now do little more then ſit in his Caves mouth, grinning at Pilgrims as they go by, and biting his nails, becauſe he cannot come at them.

So I ſaw that *Chriſtian* went on his way, yet at the ſight of the *old Man* that ſat in the mouth of the *Cave*, he could not tell what to think, eſpecially becauſe he ſpake to him, though he could not go after him; ſaying, *You will never mend, till more of you be burned:* but he held his peace, and ſet a good face on't, and ſo went by, and catcht no hurt. Then ſang *Chriſtian.*

O world of wonders! (I can say no
less)
That I should be preserv'd in that di-
stress
That I have met with here! O blessed
be
That hand that from it hath delivered
me!
Dangers in darkness, Devils, Hell,
and Sin,
Did compass me, while I this Vale was
in:
Yea, Snares, and Pits, and Traps, and
Nets did lie
My path about, that worthless silly I
Might have been catch't, intangled,
and cast down:
But since I live, let JESUS wear
the Crown.

Now as *Christian* went on his way, he came to a little ascent, which was cast up on purpose, that Pilgrims might see before them? up there therefore *Christian* went, and looking forward, he saw *Faithful* before him, upon his Journey. Then said *Christian* aloud. Ho, ho, So ho; stay, and I will be your Companion. At that *Faithful* looked behind him, to whom

whom *Chriſtian* cryed again, Stay, ſtay, till I come up to you: but *Faithful* anſwered, *No*, I am upon my life, and the Avenger of Blood is behind me. At this *Chriſtian* was ſomewhat moved, and putting to all his ſtrength, he quickly got up with *Faithful*, and did alſo over run him, ſo the *laſt was firſt*. Then did *Chriſtian* vain glorioufly ſmile, becauſe he had gotten the ſtart of his brother: but not taking good heed to his feet, he ſuddenly ſtumbled and fell, and could not riſe again, until *Faithful* came up to help him.

Chriſtian *overtakes* Faithful.

Chriſtian's *fall makes* Faithful *and he go lovingly together.*

Then I ſaw in my Dream, they went very lovingly on together; and had ſweet diſcourſe of all things that had happened to them in their Pilgrimage: and thus *Chriſtian* began.

Chr. *My honoured and well beloved Brother* Faithful, *I am glad that I have over-taken you, and that God has ſo tempered our ſpirits, that we can walk as Companions in this ſo pleaſant a path.*

Faith. I had thought dear friend, to have had your company quite from our Town, but you did get the ſtart

ſtart of me; wherefore I was forced to come thus much of the way alone.

Chr. *How long did you ſtay in the City of* Deſtruction, *before you ſet out after me on your Pilgrimage?*

Faith. Till I could ſtay no longer; for there was great talk preſently after you were gone out, that our City would in ſhort time with Fire from Heaven be burned down to the ground.

Their talk about the Country from whence they came.

Chr. *What? Did your Neighbours talk ſo?*

Faith. Yes, 'twas for a while in every bodies mouth.

Chr. *What, and did no more of them but you come out to eſcape the danger?*

Faith. Though there was, as I ſaid, a great talk thereabout, yet I do not think they did firmly believe it. For in the heat of the diſcourſe, I heard ſome of them deridingly ſpeak of you, and of your deſperate Journey, (for ſo they called this your Pilgrimage;) but I did believe, and do ſtill, that the end of our City will be with Fire and Brimſtone from above; and therefore I have made my eſcape.

Chr. *Did you hear no talk of Neighbour* Pliable.

Faith. Yes, *Chriſtian*, I heard that he followed you till he came at the Slough of *Diſpond*; where, as ſome ſaid he fell in; but he would not be known to have ſo done: but I am ſure he was ſoundly bedabbled with that kind of dirt.

Chr. *And what ſaid the Neighbors to him?*

How Pliable was accounted of when he got home.

Faith. He hath ſince his going back been had greatly in deriſion, and that among all ſorts of People: ſome do mock and deſpiſe him, and ſcarce will any ſet him on work. He is now ſeven times worſe than if he had never gone out of the City.

Chr. *But why ſhould they be ſo ſet againſt him, ſince they alſo deſpiſe the way that he forſook?*

Faith. Oh, they ſay, Hang him; he is a Turn-Coat, he was not true to his profeſſion: I think God has ſtirred up even his enemies to hiſs at him, and make him a Proverb, becauſe he hath forſaken the way.

Jer. 29 18, 19.

Chr. *Had you no talk with him before you came out?*

Faith. I met him once in the Streets,

Streets, but he leered away on the other ſide, as one aſhamed of what he had done; ſo I ſpake not to him.

Chr. *Well, at my firſt ſetting out, I had hopes of that Man; but now I fear he will periſh in the overthrow of the City,* * *for it is happened to him according to the true Proverb, The Dog is turned to his vomit again, and the Sow that was waſhed, to her wallowing in the mire.*

2 Pet. 2.22. *The Dog and Sow.*

Faith. They are my fears of him too: but who can hinder that which will be?

Chr. Well Neighbor *Faithful* ſaid *Chriſtian*, let us leave him, and talk of things that more immediately concern our ſelves. *Tell me now, what you have met with in the way as you came; for I know you have met with ſome things, or elſe it may be writ for a wonder.*

Faith. I eſcaped the Slough that I perceived you fell into, and got up to the Gate without that danger; only I met with one whoſe name was *Wanton*, that had like to have done me a miſchief.

Faithful aſſaulted by Wanton.

Chr. *'Twas well you eſcaped her Net;* * *Joſeph was hard put to it by her,*

*Gen 39.11, 12, 13.

her, and he escaped her as you did, but it had like to have cost him his life. But what did she do to you?

Faith. You cannot think (but that you know something) what a flattering tongue she had, she lay at me hard to turn aside with her, promising me all manner of content.

Chr. *Nay, she did not promise you the content of a good conscience.*

Faith. You know that I mean, all carnal and fleshly content.

Chr. *Thank God you have escaped her: The * abhorred of the Lord shall fall into the Ditch.*

*Prov. 22. 14.

Faith. Nay, I know not whether I did wholly escape her or no.

Chr. *Why, I tro you did not consent to her desires?*

Faith. No-not to defile my self; for I remembred an old writing that I had seen, which said, *Her steps take hold of Hell.* So I shut mine eyes, because I would not be bewitched with her looks: then she railed on me, and I went my way.

Prov. 5. 5. Job. 31. 1.

Chr. *Did you meet with no other assault as you came?*

He is assaulted by Adam the first.

Faith. When I came to the foot of the Hill called *Difficulty*, I met with

with a very aged Man, who asked me, *What I was and whither bound*; I told him that I am a Pilgrim going to the Cœlestial City: Then said the old Man, *Thou lookest like an honest fellow; Wilt thou be content to dwell with me, for the wages that I shall give thee?* Then I askt him his name, and where he dwelt? He said his name was *Adam the first, and that he dwelt in the Town of* Deceit.* I asked him then, What was his work? and what the wages that he would give? He told me, That his work was *many delights; and his wages, that I should be his Heir at last.* I further askt him, What House he kept, and what other Servants he had? so he told me, *That his house was maintained with all the dainties in the world, and that his Servants were those of his own begetting.* Then I asked how many children he had. He said that he had but three Daughters, *The * lust of the flesh, the lust of the eyes, and the pride of life*, and that I should marry them, if I would. Then I asked how long time he would have me live with him? And he told me, *As long as he lived himself.*

* Eph. 4.22.

* 1 John 2.16.

Chr. *Well, and what concluſion came the* Old Man *and you to, at laſt?*

Faith. Why, at firſt I found my ſelf ſomewhat inclinable to go with the Man, for I thought he ſpake very fair; but looking in his forehead, as I talked with him, I ſaw there written, *Put off the old man with his deeds.*

Chr. *And how then?*

Faith. Then it came burning hot into my mind; whatever he ſaid, and however he flattered, when he got me home to his Houſe, he would ſell me for a ſlave. So I bid him forbear to talk, for I would not come near the door of his Houſe. Then he reviled me, and told me, that he would ſend ſuch a one after me, that ſhould make my way bitter to my Soul: ſo I turned to go away from him: but juſt a I turned my ſelf to go thence, I felt him take hold of my fleſh, and give me ſuch a deadly twitch back, that I thought he had pull'd part of me after himſelf: This made me cry. * *O wretched Man!* So I went on my way up the Hill.

*Rom. 7. 24.

Now when I had got about half way up, I looked behind me, and ſaw

saw one coming after me, swift as the wind; so he overtook me just about the place where the Settle stands.

Chr. *Just there, said* Christian, *did I sit down to rest me; but being overcome with sleep, I there lost this Roll out of my bosom.*

Faith. But good Brother heare me out: So soon as the Man over-took me, he was but a word and a blow; for down he knockt me, and laid me for dead. But when I was a little come to my self again, I asked him wherefore he served me so? he said, Because of my secret inclining to *Adam the first*; and with that, he strook me another deadly blow on the breast, and beat me down backward; so I lay at his foot as dead as before. So when I came to my self again, I cryed him mercy; but he said, I know not how to shew mercy, and with that knockt me down again. He had doubtless made an end of me, but that one came by, and bid him forbear.

Chr. *Who was that, that bid him forbear.*

Faith. I did not know him at first

but as he went by, I perceived the holes in his hands, and his ſide; then I concluded that he was our Lord. So I went up the Hill.

Chr. *That Man that over-took you, was* Moſes, * *he ſpareth none, neither knoweth he how to ſhew mercy to thoſe that tranſgreſs his Law.*

* The hardneſs of Moſes.

Faith. I know it very well, it was not the firſt time that he has met with me. 'Twas he that came to me when I dwelt ſecurely at home, and that told me, he would burn my houſe over my head, if I ſtaid there.

Chr. *But did you not ſee the houſe that ſtood there on the top of the Hill on the ſide of which* Moſes *met you?*

Faith. Yes, and the Lions too, before I came at it, but for the Lions, I think they were aſleep, for it was about Noon; and becauſe I had ſo much of the day before me, I paſſed by the Porter, and came down the Hill.

Chr. *He told me indeed that he ſaw you go by, but I wiſh you had called at the houſe; for they would have ſhewed you ſo many Rarities, that you would ſcarce have forgot them to the day of your death. But pray tell me, did*

you

you meet no body in the Valley of Humility?

Faith. Yes, I met with one *Diſcontent*, who would willingly have perſwaded me to go back again with him: his reaſon was, for that the Valley was altogether without *Honour*; he told me moreover, That there to go, was the way to diſobey all my Friends, as *Pride*, *Arrogancy*, *Self-conceit*, *Worldly Glory*, with others, who he knew, as he ſaid, would be very much offended, if I made ſuch a fool of my ſelf, as to wade through this Valley. Faithful aſſaulted by Diſcontent.

Chr. *Well, and how did you anſwer him?*

Faith. I told him that although all theſe that he named might claim Kindred of me, and that rightly, (for indeed they were my Relations, *according to the fleſh*) yet ſince I became a Pilgrim, they have diſowned me, and I alſo have rejected them; and therefore they were to me now no more than if they had never been of my Lineage; I told him moreover, That as to this Valley, he had quite miſ-repreſented the thing: *for before Honour, is Humility, and a* Faithful's anſwer to Diſcontent.

haughty ſpirit before a fall. Therefore ſaid I, I had rather go through this Valley to the Honour that was ſo accounted by the wiſeſt, then chuſe that which he eſteemed moſt worthy our affections.

Chr. *Met you with nothing elſe in that Valley?*

Faith. Yes, I met with *Shame*, But of all the Men that I met with in my Pilgrimage, he, I think, bears the wrong name: the other would be ſaid nay, after a little argumentation (and ſomewhat elſe) but this bold faced *Shame* would never have done.

He is aſſaulted with **Shame.**

Chr. *Why, what did he ſay to you?*

Faith. What! why he objected againſt Religion it ſelf; he ſaid it was a pitiful, low, ſneaking buſineſs for a man to mind Religion; he ſaid that a tender conſcience was an unmanly thing, and that for a man to watch over his words and ways, ſo as to tie up himſelf from that hectoring liberty, that the brave ſpirits of the times accuſtom themſelves unto, would make him the Ridicule of the times. He objected alſo, that but few of the Mighty, Rich, or Wiſe, were

were ever of my opinion; nor any of them neither, before they were perſwaded to be Fools, and to be of a voluntary fondneſs, to venture the loſs of all, *for no body knows what.* He moreover objected * the baſe and low eſtate and condition of thoſe that were chiefly the Pilgrims of the times, in which they lived; alſo their ignorance, and want of underſtanding in all natural Science. Yea, he did hold me to it at that rate alſo, about a great many more things than here I relate; as, that it was a ſhame to ſit whining and mourning under a Sermon, and a ſhame to come ſighing and groaning home. That it was a ſhame to ask my Neighbour forgivneſs for petty faults, or to make reſtitution where I have taken from any: He ſaid alſo that Religion made a man grow ſtrange to the great, becauſe of a few vices (which he called by finer names) and made him own and reſpect the baſe, becauſe of the ſame Religious fraternity? And is not this, ſaid he, a ſhame?

1 Cor. 1 26. chap. 3. 18. Phi. 3. 7. 9.

* John 7. 48.

Chr. *And what did you ſay to him?*

Faith.

Faith. Say! I could not tell what to say at first. Yea, he put me so to it, that my blood came up in my face, even this *Shame* fetch'd it up, and had almost beat me quite off, But at last I began to consider,* *That that which is highly esteemed among men, is had in abomination with God.* And I thought again, this *Shame* tells me what men are, but it tells me nothing what *God*, or the *Word* of God is. And I thought moreover, that at the day of doom, we shall not be doomed to death or life, according to the hectoring spirits of the world; but according to the Wisdom and Law of the highest. Therefore thought I, what God says is best indeed, is best though all men in the world are against it. Seeing then, that God prefers his Religion, seeing God prefers a tender Conscience, seeing they that make themselves Fools for the Kingdom of Heaven, are wisest; and that the poor man that loveth Christ, is richer than the greatest man in the world that hates him; *Shame* depart, thou art an enemy to my Salvation: shall I entertain thee against my Sovereign Lord?

* Luke 16. 15.

Lord? How then ſhall I look him in the face at his coming? Should I now be aſhamed of his ways and Servants, how can I expect the bleſſing? But indeed this *Shame* was a bold Villian; I could ſcarce ſhake him out of my company; yea, he would be haunting of me; and continually whiſpering me in the ear, with ſome one or other of the infirmities that attend Religion: but at laſt I told him, 'twas but in vain to attempt further in this buſineſs; for thoſe things that he diſdained, in thoſe did I ſee moſt glory: And ſo at laſt I got paſt this *importunate* one. Mark 8. 3.

And when I had ſhaken him off, then I began to ſing.

The tryals that thoſe men do meet withal
That are obedient to the Heavenly call,
Are manifold and ſuited to the fleſh,
And come, and come, and come again afreſh;
That now, or ſometime elſe, we by them may
Be taken, overcome, and caſt away.

O let

O let the Pilgrims, let the Pilgrims then,
Be vigilant, and quit themſelves like Men.

Chr. *I am glad, my Brother, that thou didſt withſtand* this *Villain ſo bravely; for of all, as thou ſayeſt, I think he has the wrong name: for he is ſo bold as to follow us in the Streets, and to attempt to put us to* ſhame *before all men; that is, to make us* aſhamed *of that which is good: but if he was not himſelf audacious, he would never attempt to do as he does: but let us ſtill reſiſt him; for notwithſtanding all his bravadoes, he promoteth the Fool, and none elſe.* The Wiſe ſhall in-
Prov. 3. 35. herit glory, ſaid *Solomon*, but ſhame ſhall be the promotion of Fools.

Faith. *I think we muſt cry to him for help againſt ſhame, that would have us be valiant for Truth upon the Earth.*

Chr. *You ſay true. But did you meet no body elſe in that Valley?*

Faith. No not I, for I had Sunſhine all the reſt of the way, through that, and alſo through the Valley of the Shadow of death.

Chr.

Chr. *'Twas well for you, I am ſure it fared far otherwiſe with me.* I had for a long ſeaſon, as ſoon almoſt as I entred into that Valley, a dreadful Combat with that foul Fiend *Apollyon* : Yea, I thought verily he would have killed me ; eſpecially when he got me down, and cruſh'd me under him, as if he would have cruſh'd me to pieces. For as he threw me, my Sword flew out of my hand ; nay he told me, *He was ſure of me :* but *I cryed to God, and he heard me, and delivered me out of all my troubles.* Then I entred into the Valley of the ſhadow of death, and had no light for almoſt half the way through it. I thought I ſhould have been killed there, over and over : but at laſt, day broke, and the Sun roſe, and I went through that which was behind with far more eaſe and quiet.

Moreover, I ſaw in my Dream, that as they went on, *Faithful*, as he chanced to look on one ſide, ſaw a Man whoſe name is *Talkative*, walking at a diſtance beſides them, (for in this place there was room enough for them all to walk) *He was a tall Man, and ſomething more comely at a diſtance*

Talkative deſcribed.

distance then at hand, To this Man, *Faithful* addreſſed himſelfe in this manner.

Faith. *Friend, Whither away? Are you going to the Heavenly Country?*

Talk. I am going to the ſame place.

Faith. *That is well: Then I hope we ſhall have your good company.*

Talk. With a very good will, will I be your companion.

Faithful *and* Talkative *enter diſcourſe.*

Faith. *Come on then, and let us go together, and let us ſpend our time in diſcourſing of things that are profitable.*

Talk. To talk of things that are good, to me is very acceptable; with you, or with any other; and I am glad that I have met with thoſe that incline to ſo good a work. For to ſpeak the truth, there are but few that care thus to ſpend their time (as they are in their travels,) but chuſe much rather to be ſpeaking of things to no profit, and this hath been a trouble to me.

Talkatives *diſlike of bad diſcourſe.*

Faith. *That is indeed a thing to be lamented; for what things ſo worthy of the uſe of the tongue and mouth of*

men

men on Earth, as are the things of the God of Heaven?

Talk. I like you wonderful well, for your ſayings are full of conviction; and I will add, what thing is ſo pleaſant, and what ſo profitable, as to talk of the things of God?

What things ſo pleaſant? (that is, if a man hath any delight in things that are wonderful) for inſtance: If a man doth delight to talk of the Hiſtory, or the Myſtery of things; or if a man doth love to talk of Miracles, Wonders, or Signs, where ſhall he find things recorded ſo delightful, and ſo ſweetly penned, as in the holy Scripture?

Faith. *That's true: but to be profited by ſuch things in our talk ſhould be that which we deſign.*

Talk. That is it that I ſaid; for to talk of ſuch things is moſt profitable, for by ſo doing, a man may get knowledge of many things; as of the vanity of earthly things, and the benefit of things above: (thus in general) but more particular, By this a man may learn the neceſſity of the New-birth, the inſufficiency of our works, the need of Chriſts righ-

Talkative's *fine discourse.*

righteousness, *&c.* Besides, by this a man may learn, what it is to repent, to believe, to pray, to suffer, or the like: by this also a man may learn what are the great promises and consolations of the Gospel, to his own comfort. Further, by this a man may learn to refute false opinions to vindicate the truth, and also to instruct the ignorant.

Faith. *All this is true, and glad am I to hear these things from you.*

Talk. Alas, the want of this is the cause that so few understand the need of faith, and the necessity of a work of Grace in their Soul, in order to eternal life; but ignorantly live in the works of the Law, by which a man can by no means obtain the Kingdom of Heaven.

Faith. *But by your leave, heavenly knowledge of these, is the gift of God; no man attaineth to them by humane industry, or only by the talk of them.*

Talk. All that I know very well. For a man can receive nothing except it be given him from Heaven; all is of Grace, not of Works: I could give you an hundred Scriptures for the confirmation of this.

O brave Talkative.

Faith.

Faith. *Well then, ſaid* Faithful; *what is that one thing, that we ſhall at this time found our diſcourſe upon?*

Talk. What you will: I will talk of things heavenly, or things earthly; things Moral, or things Evangelical; things Sacred, or things Prophane; things paſt, or things to come; things foreign, or things at home; things more eſſential, or things circumſtantial: provided that all be done to our profit.

O brave Talkative.

Faith. Now did *Faithful* begin to wonder, *and ſtepping to* Chriſtian, *(for he walked all this while by himſelf) he ſaid to him, (but ſoftly) What a brave companion have we got! Surely this man will make a very excellent Pilgrim.*

Faithful *beguiled by* Talkative.

Chr. At this *Chriſtian* modeſtly ſmiled, and ſaid, This man with whom you are ſo taken, will beguile with this tongue of his, twenty of them that know him not.

Chriſtian *makes a diſcovery of* Talkative *telling* Faithful *who he was.*

Faith, *Do you know him then?*

Chr. Know him! Yes, better than he knows himſelf.

Faith. *Pray what is he?*

Chr. His name is *Talkative*, he dwelleth in our Town; I wonder that

that you ſhould be a ſtranger to him, only I conſider that our Town is large.

Faith. *Whoſe Son is he? And where about doth he dwell?*

Chr. He is the Son of one *Say well*, he dwelt in *Prating-row*; and he is known of all that are acquainted with him, by the name of *Talkative* in *Prating row*, and notwithſtanding his fine tongue, he is but a ſorry fellow.

Faith. *Well, he ſeems to be a very pretty man.*

Chr. That is, to them that have not through acquaintance with him, for he is beſt abroad, near home he is ugly enough: your ſaying, That he is a *pretty man*, brings to my mind what I have obſerved in the work of the Painter, whoſe Pictures ſhew beſt at a diſtance; but very near, more unpleaſing.

Faith. *But I am ready to think you do but jeſt, becauſe you ſmiled.*

Chr. God forbid that I ſhould jeſt, (though I ſmiled) in this matter, or that I ſhould accuſe any falſly; I will give you a further diſcovery of him. This man is for any company, and

and for any talk; as he talketh now with you, ſo will he talk when he is on the Ale-bench: And the more drink he hath in his crown, the more of theſe things he hath in his mouth: Religion hath no place in his heart, or houſe, or converſation; all he hath lieth in his tongue, and his Religion is to make a noiſe therewith.

Faith. *Say you ſo! Then am I in this man greatly deceived.*

Chr. Deceived? you may be ſure of it. Remember the Proverb, *They ſay and do not: but the Kingdom of God is not in word, but in power.* He talketh of Prayer, of Repentance, of Faith, and of the New birth: but he knows but only to talk of them. I have been in his Family, and have obſerved him both at home and abroad; and I know what I ſay of him is the truth. His houſe is as empty of Religion, *as the white of an Egg is of ſavour.* There is there, neither Prayer, nor ſign of Repentance for ſin: Yea, the bruit in his kind ſerves God far better than he. He is the very ſtain, reproach, and ſhame of

Mat. 23. 1 Cor. 4.20 Talkative *Talks but does not.*

His houſe is empty of Religion.

He is a ſtaine to Religion, Rom. 2. 24, 25.

of Religion to all that know him; it can hardly have a good word in all that end of the Town where he dwells, through him. Thus ſay the common people that know him, *A Saint abroad, and a Devil at home.* His poor Family finds it ſo, he is ſuch a churle, ſuch a railer at, and ſo unreaſonable with his Servants, that they neither know how to do for, or ſpeak to him. Men that have any dealings with him, ſay, 'its better to deal with a *Turk* than with him, for fairer dealing they ſhall have at their hands. This *Talkative* (if it be poſſible,) will go beyond them, defraud, beguile, and over-reach them. Beſides, he brings up his Sons to follow his ſteps; and if he finds in any of them *a fooliſh timerouſneſs*, (for ſo he calls the firſt appearance of a tender conſcience) he calls them fools and block-heads; and by no means will employ them in much, or ſpeak to their commendations before others. For my part I am of opinion, that he has, by his wicked life, cauſed many to ſtumble and fall, and will be, if God prevents not, the ruine of many more.

The Proverb that goes of him

Men ſhun to deal with him.

Faith.

Faith. *Well, my Brother, I am bound to believe you; not only becauſe you ſay you know him, but alſo becauſe like a Chriſtian, you make your reports of men. For I cannot think that you ſpeak theſe things of ill will, but becauſe it is even ſo as you ſay.*

Chr. Had I known him no more than you, I might perhaps, have thought of him as at the firſt you did: Yea, had he received this report at their hands only, that are enemies to Religion, I ſhould have thought it had been a ſlander: (A Lot that often falls from bad mens mouths upon good mens names and profeſſions:) But all theſe things, yea, and a great many more as bad, of my own knowledge I can prove him guilty of. Beſides, good men are aſhamed of him, they can neither call him *Brother*, nor *Friend*: the very naming of him among them, makes them bluſh, if they know him.

Faith. *Well, I ſee that* ſaying, *and* doing *are two things, and hereafter I ſhall better obſerve this diſtinction.*

Chr. They are two things indeed, and are as diverſe, as are the Soul and *The Carkaſs of Religion.*

and the Body: For as the Body without the Soul, is but a dead Carkass; so, *Saying*, if it be alone, is but a dead Carkass also. The Soul of Religion is the practick part: *Pure Religion and undefiled, before God and the Father, is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the World.* This *Talkative* is not aware of, he thinks that *hearing* and *saying* will make a good Christian: and thus he deceiveth his own Soul. Hearing is but as the sowing of the Seed; talking is not sufficient to prove that fruit is indeed in the heart and life: and let us assure our selves, that at the day of Doom, men shall be judged according to their fruits. It wil not be said then, *Did you believe?* but, were you *Doers*, or *Talkers* only? and accordingly shall they be judged. The end of the world is compared to our Harvest, and you know men at Harvest regard nothing but fruit. Not that any thing can be accepted that is not of Faith: But I speak this to shew you how insignificant the profession of *Talkative* will be at that day.

James 1. 27. See ver. 2. 3. 24, 25, 26.

See Mat. 13. the ch. 25.

Faith

Faith, *This brings to my mind that of* Moſes, *by which he deſcribeth the beaſt that is clean. He is ſuch an one that parteth the hoof, and cheweth the cud: Not that parteth the hoof, only, or that cheweth the cud only. The Hare cheweth the cud, but yet is unclean becauſe he parteth not the hoof. And this truly reſembleth* Talkative; *he cheweth the cud, he ſeeketh knowledge, he cheweth upon the Word, but he divideth not the hoof, he parteth not with the way of ſinners; but as the Hare he retaineth the foot of a Dog, or Bear, and therefore he is unclean.* Lev. 11. Deut. 14.

Faithful *convinced of the badneſs of* Talkative.

Chr. You have ſpoken, for ought I know, the true Goſpel ſenſe of thoſe Texts; and I will add another thing. *Paul* calleth ſome men, yea, and thoſe great talkers too, *ſounding Braſs, and tinckling Cymbals*; that is, as he expounds them in another place, *Things without life giving ſound.* Things without life, that is without the true Faith and Grace of the Goſpel; and conſequently, things that ſhall never be placed in the Kingdom of Heaven among thoſe that are the Children of life: Though their *ſound* by their

1 Cor. 13. 1, 2, 3 ch. 14. 7. Talkative, *like two things that ſound without life.*

talk, be as if it were the tongue, or voice of an Angel.

Faith. *Well, I was not ſo fond of his company at firſt, but I am as ſick of it now. What ſhall we do to be rid of him?*

Chr. Take my advice, and do as I bid you, and you ſhall find that he will ſoon be ſick of your company too, except God ſhall touch his heart and turn it.

Faith. *What would you have me to do?*

Chr. Why! go to him, and enter into ſome ſerious diſcourſe about *the power of Religion*: And ask him plainly (when he has approved of it, for that he will) whether this thing be ſet up in his Heart, Houſe, or Converſation.

Faith. Then *Faithful* ſtept forward again, and ſaid to *Talkative*: *Come, what chear? how is it now?*

Talk. Thank you, well. I thought we ſhould have had a great deal of talk by this time.

Faith. *Well, if you will, we will fall to it now; and ſince you left it with me to ſtate the queſtion, let it be this: How doth the ſaving Grace of God diſcover*

cover it ſelf, when it is in the heart of man?

Talk. I perceive then that our talk muſt be *about the power of things*; Well, 'tis a very good queſtion, and I ſhall be willing to anſwer you. And take my anſwer in brief thus. Firſt, *Where the Grace of God is in the heart, it cauſeth there a great out-cry againſt ſin.* Secondly ——— Talkative's *falſe diſcovery of a work of grace.*

Faith. *Nay hold, let us conſider of one at once: I think you ſhould rather ſay, It ſhows it ſelf by inclining the Soul to abhor its ſin.*

Talk. Why, what difference is there between crying out againſt, and abhorring of ſin?

Faith. *Oh! a great deal; a man may cry out againſt ſin, of policy; but he cannot abhor it, but by vertue of a godly antipathy againſt it: I have heard many cry out againſt ſin in the Pulpit, who yet can abide it well enough in the heart, houſe, and converſation.* Joſephs *Miſtreſs cried out with a loud voice, as if ſhe had been very holy; but ſhe would willingly, notwithſtanding that, have committed uncleanneſs with him. Some cry out againſt ſin, even as the Mother cries out againſt* Gen. 39. 15. *They cry out againſt ſin, no ſign of grace.*

her Child in her lap, when ſhe calleth it ſlut, and naughty girl, and then fal's to hugging and kiſſing it.

Talk. You lie at the catch, I perceive.

Faith *No not I, I am only for ſetting things right. But what is the ſecond thing whereby you would prove a diſcovery of a work of grace in the heart?*

Talk. Great knowledge of Goſpel-Myſteries

Great knowledge no ſign of Grace.
1 Cor. 13.

Faith. *This ſign ſhould have been firſt, but firſt or laſt, it is alſo falſe; for, knowledge great knowledge may be obtained in the Myſteries of the Goſpel, and yet no work of grace in the Soul. Yea, if a man have all knowledge, he may yet be nothing; and ſo conſequently be no child of God. When Chriſt ſaid,* Do you know all theſe things? *And the Diſciples had anſwered, Yes: He addeth,* Bleſſed are ye if ye do them. *He doth not lay the bleſſing in the knowing of them, but in the doing of them. For there is a knowledge that is not attended with doing*: He that knoweth his Maſters will and doth it not. *A man may know like an Angel, and yet be no Chriſtian; therefore your ſign of*

of it is not true. Indeed to know, is a thing that pleaseth Talkers and Boasters, but to do, is that which pleaseth God. Not that the heart can be good without knowledge; for without that the heart is naught: There is therefore knowledge, and knowledge. Knowledge that resteth in the bare speculation of things, and knowledge that is accompanied with the grace of faith & love, which put's a man upon doing even the will of God from the heart: the first of these will serve the Talker, but without the other the true Christian is not content. Give me understanding, and I shall keep thy Law, yea, I shall observe it with my whole heart, *Psal.* 119. 34.

Knowledge and Knowledge.

True Knowledge attended with endeavours.

Talk. You lie at the catch again, this is not for edification.

Faith. *Well, if you please propound another sign how this work of grace discovereth it self where it is.*

Talk. Not I, for I see we shall not agree.

Faith. *Well, if you will not, will you give me leave to do it?*

Talk. You may use your liberty.

Faith. *A work of grace in the soul dis-*

One good sign of grace.

discovereth it self, either to him that hath it, or to standers by.

John 16. 8. Rom 7. 24 John 16. 9. Mark 16. 16. Psal. 38. 18 Jer. 31. 19. Gal 2. 15. Acts 4. 12. Matth. 5. 6. Rev. 21. 6.

To him that hath it, thus. It gives him conviction of sin, especially of the defilement of his nature, and the sin of unbelief, (for the sake of which he is sure to be damned, if he findeth not mercy at Gods hand by faith in Jesus Christ.) This sight and sense of things worketh in him sorrow and shame for sin; he findeth moreover revealed in him the Saviour of the World, and the absolute necessity of closing with him, for life, at the which he findeth hungerings and thirstings after him, to which hungerings, &c. the promise is made. Now according to the strength or weakness of his Faith in his Saviour, so is his joy and peace, so is his love to holiness, so are his desires to know him more, and also to serve him in this World. But though I say it discovereth it self thus unto him; yet it is but seldom that he is able to conclude that this is a work of Grace, because his corruptions now, and his abused reason, makes his mind to mis-judg in this matter; therefore in him that hath this work, there is required a very sound Judgment, before he can with sted-

ſteddineſs conclude that this is a work of Grace.

To others it is thus diſcovered.

1. *By an experimental confeſſion of his Faith in Chriſt.* 2. *By a life anſwerable to that confeſſion, to wit, a life of holineſs; heart holineſs, family-holineſs (if he hath a Family) and by Converſation holineſs in the world: which in the general teacheth him, inwardly to abhor his ſin, and himſelf for that in ſecret, to ſuppreſs it in his Family, and to promote holineſs in the World; not by talk only, as an Hypotrite or Talkative perſon may do: but by a practical Subjection in Faith, and Love, to the power of the word: And now Sir, as to this brief deſcription of the work of Grace, and alſo the diſcovery of it, if you have ought to object, object: if not, then give me leave to propound to you a ſecond queſtion.*

Rom. 10 10. Phil. 1.27. Matth. 5. 9. John 24 15. Pſal. 50 20. Job 42 5, 6. Ezek. 29 43.

Talk. Nay, my part is not now to object, but to hear, let me therefore have your ſecond queſtion.

Another good ſign of grace.

Faith. It is this, *Do you experience this firſt part of this deſcription of it? and doth your life and converſation teſtifie the ſame? or ſtandeth your Religion* in word or Tongue, and

not in Deed *and* Truth : *pray, if you incline to anſwer me in this, ſay no more than you know the God above will ſay* Amen *to; and alſo, nothing but what your Conſcience can juſtifie you in.* For, not he that commendeth himſelf is approved, but whom the Lord commendeth. *Beſides, to ſay I am thus, and thus, when my Converſation, and all my Neighbours tell me, I lye, is great wickedneſs.*

Talkative *not pleaſed with* Faithful's *queſtion.*

Talk. Then *Talkative* at firſt began to bluſh, but recovering himſelf, thus he replied. You come now to Experience, to Conſcience and God: and to appeal to him for juſtification of what is ſpoken : This kind of diſcourſe I did not expect, nor am I diſpoſed to give an anſwer to ſuch queſtions, becauſe, I count not my ſelf bound thereto, unleſs you take upon you to be a *Catechiſer*; and, though you ſhould ſo do, yet I may refuſe to make you my Judge : But I pray will you tell me, why you ask me ſuch queſtions.

Faith. *Becauſe I ſaw you forward to talk, and becauſe I knew not that you had ought elſe but notion. Beſides, to tell you all the truth, I have heard of you,*

you, that you are a man whose Religion lies in talk, and that your converſation gives this your Mouth-profeſſion the lye. They ſay you are a ſpot among Chriſtians, and that Religion fareth the worſe for your ungodly Converſation, that ſome already have ſtumbled at your wicked waies, and that more are in danger of being deſtroyed thereby; your Religion, and an Ale houſe, and Covetouſneſs, and Uncleanneſs, and Swearing, and Lying, and vain Company-keeping, &c. will ſtand together. The Proverb is true of you, which is ſaid of a Whore, to wit, That ſhe is a ſhame to all Women; ſo you are a ſhame to all Profeſſors.

The reaſons why Faithful put to him that queſtion. Faithful's plain dealing to Talkative.

Talk. Since you are ready to take up reports, and to judge ſo raſhly as you do; I cannot but conclude you are ſome peeviſh, or melancholy man not fit to be diſcourſed with, and ſo adieu.

Talkative flings away from Faithful.

Chr. Then came up *Chriſtian* and ſaid to his Brother, I told you how it would happen, your words and his luſts could not agree; he had rather leave your company, than reform his life: but he is gone as I ſaid, let him go; the loſs is no

A good riddance.

mans but his own, he has ſaved us the trouble of going from him: for he continuing, (as I ſuppoſe he will do, as he is,) he would have been but a blot in our company: beſides, the Apoſtle ſays, *From ſuch withdraw thy ſelf.*

Faith. *But I am glad we had this little diſcourſe with him, it may happen that he will think of it again; however, I have dealt plainly with him; and ſo am clear of his blood, if he periſheth.*

Chr. You did well to talk ſo plainly to him as you did? there is but little of this faithful dealing with men now adayes, and that makes Religion to ſtink ſo in the Noſtrils of many, as it doth: for they are theſe Talkative Fools, whoſe Religion is only in word, and are debauched and vain in their Converſation, that (being ſo much admitted into the fellowſhip of the godly) do puzzle the World, blemiſh Chriſtianity, and grieve the ſincere. I wiſh that all men would deal with ſuch, as you have done, then ſhould they either be made more conformable to Religion, or the compa-

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ny of Saints would be too hot for them. Then did Faithful ſay,

How Talkative *at firſt lifts up his Plumes!*
How bravely doth he ſpeak! how he preſumes
To drive down all before him! but ſo ſoon
As Faithful *talks of* Heart-work, *like the Moon*
That's paſt the full, into the wain he goes;
And ſo will all, but he that Heart-work *knows.*

Thus they went on talking of what they had ſeen by the way; and ſo made that way eaſie, which would otherwiſe, no doubt, have been tedious to them: for now they went through a Wilderneſs.

Now when they were got almoſt quite out of this Wilderneſs, *Faithful* chanced to caſt his eye back, and eſpied one coming after them, and he knew him. Oh! ſaid *Faithful* to his Brother, who comes yonder? Then *Chriſtian* looked, and ſaid, It is my good friend *Evangeliſt*. Ai, and

and my good friend too, ſaid *Faithful*; for 'twas he that ſet me the way to the Gate. Now was *Evangeliſt* come up unto them, and thus ſaluted them.

Evangeliſt overtakes them again.

Evan. Peace be with you, dearly beloved, and, peace be to your helpers.

They are glad at the ſight of him.

Chr. *Welcome, welcome, my good* Evangeliſt, *the ſight of thy countenance brings to my remembrance, thy ancient kindneſs, and unwearied labouring for my eternal good.*

Faith. *And, a thouſand times welcome, ſaid good* Faithful; *thy Company, O ſweet* Evangeliſt, *how deſirable it it to us, poor Pilgrims!*

Evan. Then ſaid *Evangeliſt*, How hath it fared with you, my friends, ſince the time of our laſt parting? *what* have you met with, and how have you behaved your ſelves?

Chr. *Then* Chriſtian *and* Faithful *told him of all things that had happened to them in the way, and* how, *and with* what *difficulty they had arrived to that place.*

His Exhortation to them.

Evang. Right glad am I, ſaid *Evangeliſt*; not that you met with trials, but that you have been victors,

ctors; and for that you have (notwithſtanding many weakneſſes,) continued in the way to this very day.

I ſay, right glad am I of this thing, and that for mine own ſake and yours; I have ſowed, and you have reaped, and the day is coming, when both he that ſowed, and they that reaped ſhall rejoyce together; that is, if you hold out: for, in due time ye ſhall reap, if you faint not. The Crown is before you, and it is an incorruptible one; ſo run that you may obtain it. Some there be that ſet out for this Crown, and after they have gone far for it, another comes in, and takes it from them? hold faſt therefore that you have, let no man take your Crown; you are not yet out of the gun-ſhot of the Devil: you have not reſiſted unto blood, ſtriving againſt ſin. let the Kingdom be always before you, and believe ſtedfaſtly concerning things that are inviſible. Let nothing that is on this ſide the other world get within you; and above all, look well to your own hearts, and to the luſts thereof; for they

John 4. 36. Gal 6. 9. 1 Cor. 9. 24, 25, 26, 27.

Rev. 3. 11.

are

are deceitful above all things, and desperately wicked: set your faces like a flint, you have all power in Heaven and Earth on your side.

Chr. *Then* **Christian thanked him for his exhortation, but told him withal, that they would have him speak farther to them for their help, the rest of the way; and the rather, for that they well knew that he was a Prophet, and could tell them of things that might happen unto them; and also how they might resist and overcome them. To which request* Faithful *also consented. So* Evangelist *began as followeth.*

* *They do thank him for his exhortations.*

He predicteth what troubles they shall meet with in Vanity-Fair, *and encourageth them to stedfastness.*

Evan. * My Sons, you have heard in the words of the truth of the Gospel, that you must through many tribulations enter into the Kingdom of Heaven. And again, that in every City, bonds and afflictions abide in you; and therefore you cannot expect that you should go long on your Pilgrimage without them, in some sort or other. You have found something of the truth of these testimonies upon you already, and more will immediately follow: for now, as you see, you are almost

out

out of this Wilderneſs, and therefore you will ſoon come into a Town that you will by and by ſee before you: and in that Town you will be hardly beſet with enemies, who will ſtrain hard but they will kill you: and be you ſure that one or both of you muſt ſeal the teſtimony which you hold, with blood: but be you faithful unto death, and the King will give you a Crown of life. * He that ſhall die there, although his death will be unnatural, and his pain perhaps great, he will yet have the better of his fellow; not only becauſe he will be arrived at the Cœleſtial City ſooneſt, but becauſe he will eſcape many miſeries that the other will meet with in the reſt of his Journey. But when you are come to the Town, and ſhall find fulfilled what I have here related, then remember your friend and quit your ſelves like men; and commit the keeping of your ſouls to your God in well doing, as unto a faithful Creator.

*He whoſe lot it will be there to ſuffer, will have the better of his brother.

Then I ſaw in my Dream, that when they were got out of the Wilderneſs, they preſently ſaw a Town before

before them, and the name of that Town is *Vanity*; and at the Town there is a Fair kept called *Vanity-Fair*: It is kept all the year long, it beareth the name of *Vanity Fair*, becauſe the Town where it is kept, *is lighter than Vanity*; and alſo, becauſe all that is there ſold, or that cometh thither, is *Vanity*. As is the ſaying of the wiſe, *All that cometh is vanity.*

Eſa. 40. 17. Eccleſ. 1. ch. 2. 11, 17.

This Fair is no new erected buſineſs, but a thing of ancient ſtanding; I will ſhew you the original of it.

The Antiquity of this Fair.

Almoſt five thouſand years agone, there were Pilgrims walking to the Cœleſtial City, as theſe two honeſt perſons are; and *Beelzebub*, *Apollyon*, and *Legion*, with their Companions, perceiving by the path that the Pilgrims made, that their way to the City lay through this *Town* of *Vanity*, they contrived here to ſet up a Fair; a Fair wherein ſhould be ſold of *all ſorts of Vanity*, and that it ſhould laſt all the year long. Therefore at this Fair are all ſuch Merchandize ſold, as Houſes, Lands, Trades, Places, Honors, Pre-

The Merchandize of this Fair.

Preferments, Titles, Countries, Kingdoms, Luſts, Pleaſures, and Delights of all ſorts, as Whores, Bawds, Wives, Husbands, Children, Maſters, Servants, Lives, Blood, Bodies, Souls, Silver, Gold, Pearls, Precious ſtones, and what not?

And moreover, at this Fair there is at all times to be ſeen Juglings, Cheats, Games, Plays, Fools, Apes, Knaves, and Rogues, and that of every kind.

Here are to be ſeen too, and that for nothing, Theſts, Murders, Adulteries, Falſe ſwearers, and that of a blood red colour.

And as in other Fairs of leſs moment, there are ſeveral rows & Streets under their proper names, where ſuch and ſuch Wares are vended: So here likewiſe, you have the proper places, Rows, Streets (*viz.* Countryes, and Kingdoms) where the Wares of this Fair are ſooneſt to be found: Here is the *Britain* Row, the *French* Row, the *Italian* Row, the *Spaniſh* Row, the *German* Row, where ſeveral ſorts of Vanities are to be ſold. But as in other Fairs, ſome one Commodity is as

The Streets of the Fair.

as the chief of all the Fair, ſo the Ware of *Rome* and her Merchandize is greatly promoted in this Fair: Only our *Engliſh* Nation, with ſome others, have taken a diſlike thereat.

Now, as I ſaid, the way to the Cœleſtial City lies juſt through this *Town*, where this luſty Fair is kept; and he that will go to the City, and yet not go through this Town, muſt needs *go out of the World*. The Prince of Princes himſelf, when here, went through this *Town* to his own Country, and that upon a *Fair-day* too: Yea, and as I think, it was *Beelzebub*, the chief Lord of this *Fair*, that invited him to buy of his *Vanities*; yea, would have made him Lord of the *Fair*, would he but have done him Reverence as he went through the *Town*. Yea, becauſe he was ſuch a perſon of Honour, *Beelzebub* had him from *Street* to *Street*, and ſhewed him all the Kingdoms of the World in a little time, that he might, (if poſſible) allure that Bleſſed One, to cheapen and buy ſome of his *Vanities*. But he had no mind to the Merchandize, and therefore left the *Town*; without laying out ſo much

1 Cor. 5.10. *Chriſt went through this Fair.* Matth. 7 8. Luk. 4.5, 6, 7.

Chriſt bought nothing in this Fair.

much as one farthing upon these *Vanities*. This *Fair* therefore is an antient thing, of long standing, and a very great *Fair*.

The Pilgrims enter the Fair.

Now these Pilgrims, as I said, must needs go through this *Fair*: Well, so they did; but behold, even as they entred into the *Fair*, all the people in the *Fair* were moved, and the Town it self, as it were in a Hubbub about them; and that for several reasons: For,

The Fair in a hubbub about them.

The first cause of the hubbub.

First, The Pilgrims were cloathed with such kind of *Raiment*, as was diverse from the *Raiment* of any that traded in that *Fair*. The people therefore of the *Fair* made a great gazing upon them: Some said they were Fools, some they were Bedlams, and some they are Outlandish men.

1 Cor. 2, 7, 8.

The second cause of the hubbub.

Secondly, And as they wondred at their *Apparel*, so they did likewise at their *Speech*; for few could understand what they said; they naturally spoke the Language of *Canaan*; But they that kept the *Fair*, were the men of this world: So that from one end of the *Fair* to the other, they seemed *Barbarians* each to the other. Third,

Third cause of the hubbub. Thirdly, But that which did not a little amuse the Merchandizers, was, that these Pilgrims set very light by all their Wares, they cared not so much as to look upon them: and if they called upon them to buy, they would put their fingers in their ears, and cry, *Turn away mine eyes from beholding vanity*; and look upwards, signifying that their Trade and Traffick was in Heaven.

Psal. 119. 37. Phil. 3. 19, 20

Fourth cause of the hubub. One chanced mockingly, beholding the carriages of the men, to say unto them, What will ye buy? but they, looking gravely upon him, said, *We buy the truth.* At that, there was an occasion taken to despise the men the more; some mocking, some taunting, some speaking reproachfully, and some calling upon others to smite them. At last things came to an hubbub, and great stir in the *Fair*; insomuch that all order was confounded. Now was word presently brought to the *great one* of the *Fair*, who quickly came down, and deputed some of his most trusty friends to take those men into examination, about whom the *Fair* was almost overturned. So the men were

Prov. 23. 23.

They are mocked.

The Fair in a hubbub.

They are examined.

were brought to examination; and they that ſat upon them, asked them whence they came, whither they went, and what they did there in ſuch an unuſual Garb? * The men told them, that they were Pilgrims and Strangers in the world, and that they were going to their own Country *a* which was the Heavenly *Jeruſalem*; and that they had given no occaſion to the men of the Town, nor yet to the Merchandizers, thus to abuſe them, and to lett them in their Journey: Except it was, for that, when one asked them what they would buy, they ſaid, they would *buy the truth*. But they that were appointed to examine them, did not believe them to be any other than Bedlams and Mad, or elſe ſuch as came to put all things into a confuſion in the *Fair*. Therefore they took them, and beat them, and beſmeared them with dirt; and then put them into the Cage, that they might be made a ſpectacle to all the men of the *Fair*. There therefore they lay for ſome time, and were made the Objects of any mans ſport, or malice, or revenge.

* *They tell who they are, and whence they came.*

a Heb. 11. 13, 14, 15, 16

They are not believed.

They are put in the Cage.

Their behaviour in the Cage.

venge. The great one of the *Fair* laughing ſtill at all that befel them. But the men being patient, and not rendring railing for railing, but contrariwiſe bleſſing, and giving good words for bad, and kindneſs for injuries done: Some men in the *Fair* that were more obſerving, and leſs prejudiced than the reſt, began to check and blame the baſer ſort for their continual abuſes done by them to the men: They therefore in angry manner let fly at them again, counting them as bad as the men in the Cage, and telling them that they ſeemed confederates, and ſhould be made partakers of their misfortunes. The other replied, That for ought they could ſee, the men were quiet, and ſober, and intended no body any harm; and that there were many that Traded in their *Fair*, that were more worthy to be put into the Cage, yea, and Pillory too, than were the men that they had abuſed. Thus, after divers words had paſſed on both ſides, (the men behaving themſelves all the while very wiſely, and ſoberly before them) they fell to ſome blows, among themſelves, and

The men of the Fair do fall out among themſelves about theſe two men.

and did harm one to another. Then were these two poor men brought before their Examiners again, and there charged as being guilty of the late Hubbub that had been in the *Fair*. So they beat them pittifully, and hanged Irons upon them, and led them in Chains up and down the *Fair*, for an Example and terror to others, lest any should speak in their behalf, or joyn themselves unto them. But *Christian* and *Faithful* behaved themselves yet more wisely; and received the ignominy and shame that was cast upon them, with so much meekness and patience, that it won to their side (though but few in comparison of the rest) several of the men in the *Fair*. This put the other party yet into a greater rage, insomuch that they concluded the death of these two men. Wherefore they threatned that the Cage, nor Irons, should serve their turn, but that they should die, for the abuse they had done, and for deluding the men of the *Fair*.

They are made the Authors of this disturbance.

They are led up and down the Fair in Chains, for a terrour to others.

Some of the men of the Fair won to them.

Their Adversaries resolve to kill them.

Then were they re-manded to the Cage again, until further order should

They are again put into the Cage, and after brought to Tryal,

should be taken with them. So they put them in, and made their feet fast in the Stocks.

Here also they called again to mind what they had heard from their faithful friend *Evangelist*, and was the more confirmed in their way and sufferings, by what he told them would happen to them. They also now comforted each other, that whose lot it was to suffer, even he should have the best on't, therefore each man secretly wished that he might have that preferment: but committing themselves to the Alwise dispose of him that ruleth all things, with much content they abode in the condition in which they were, until they should be otherwise disposed of.

Then a convenient time being appointed, they brought them forth to their Tryal in order to their Condemnation. When the time was come, they were brought before their Enemies and Arraigned; the Judges name was Lord *Hategood*: Their Indictment was one and the same in substance, though somewhat varying in form; the Contents whereof was this. *That*

That they were enemies to, and disturbers of their Trade; that they had made Commotions and Divisions in the Town, and had won a party to their own most dangerous Opinions, in contempt of the Law of their Prince. Their Indictment.

Then *Faithful* began to answer, That he had only set himself against that which had set it self against him that is higher than the highest. And, said he, as for disturbance, I make none, being my self a man of Peace; the Parties that were won to us, were won, by beholding our Truth and Innocence, and they are only turned from the worse to the better. And as to the King you talk of, since he is *Belzebub*, the Enemy of our Lord, I defie him, and all his Angels. Faithfuls answer for himself.

Then Proclamation was made, that they that had ought to say for their Lord the King against the Prisoner at the Bar, should forthwith appear, and give in their evidence: So there came in three Witnesses, to wit, *Envy*, *Superstition*, *and Pickthank*. They were then asked, If they knew the Prisoner at the Bar?

and what they had to say for their Lord the King against him.

*Envy begins

Then stood forth * *Envy*, and said to this effect; My Lord, I have known this man a long time, and will attest upon my Oath before this honourable Bench, That he is—

Judge. Hold, give him his Oath: So they sware him. Then he said, My Lord, this man, notwithstanding his plausible name, is one of the vilest men in our Country; he neither regardeth Prince nor People, Law nor Custom; but doth all that he can to possess all men with certain of his disloyal notions, which he in the general calls Principle of Faith and Holiness. And in particular, I heard him once my self affirm, *That Christianity, and the Customs of our Town of* Vanity, *were Diametrically opposite, and could not be reconciled.* By which saying, my Lord, he doth at once, not only condemn all our laudable doings, but us in the doing of them.

Judg. Then did the Judge say to him, hast thou any more to say?

Envy. My Lord, I could say much more, only I would not be tedious to

to the Court. Yet if need be, when the other Gentlemen have given in their Evidence, rather than any thing ſhall be wanting that will diſpatch him, I will enlarge my Teſtimony againſt him. So he was bid ſtand by. Then they called *Superſtition*, and bid him look upon the Priſoner; they alſo asked, What he could ſay for their Lord the King againſt him? Then they ſware him, ſo he began.

Super. * My Lord, I have no great acquaintance with this man, nor do I deſire to have farther knowledge of him; However this I know, that he is a very peſtilent fellow, from ſome diſcourſe that the other day I had with him in this *Town*; for then talking with him, I heard him ſay, That our Religion was naught, and ſuch by which a man could by no means pleaſe God: which ſayings of his my Lord, your Lordſhip very well knows, what neceſſarily thence will follow, to wit, That we ſtill do worſhip in vain, are yet in our ſins, and finally ſhall be damned; and this is that which I have to ſay?

* Superſtition *follows.*

Then was *Pickthank* ſworn, and

bid ſay what he knew, in behalf of their Lord the King againſt the Priſoner at the bar.

Pickthanks Teſtimony.

Pick. My Lord, and you Gentlemen all, This fellow I have known of a long time, and have heard him ſpeak things that ought not to be ſpoke. For he hath railed on our noble Prince *Beelzebub*, and hath ſpoke contemptibly of his honorable Friends, whoſe names are the Lord *Old man*, the Lord *Carnal delight*, the Lord *Luxurious*, the Lord *Deſire of Vain glory*, my old Lord *Letchery*, Sir *Having Greedy*, with all the reſt of our Nobility; and he hath ſaid moreover, that if all men were of his mind, if poſſible, there is not one of theſe Noble-men ſhould have any longer a being in this Town; Beſides, he hath not been afraid to rail on you, my Lord, who are now appointed to be his Judge, calling you an ungodly Villain, with many other ſuch like villifying terms, with which he hath beſpattered moſt of the Gentry of our Town. When this *Pickthank* had told his tale, the Judge directed his ſpeech to the Priſoner at the Bar, ſay-

Sins are all Lords and great ones.

saying, Thou Runagate, Heretick, and Traitor, hast thou heard what these honest Gentlemen have witnessed against thee.

Faith, *May I speak a few words in my own defence.*

Judg. Sirrah Sirrah, thou deservest to live no longer, but to be slain immediately upon the place; yet that all men may see our gentleness towards thee, let us hear what thou vile runagate hast to say.

Faithfuls defence of himself.

Faith. 1. I say then in answer to what Mr. *Envy* hath spoken, I never said ought but this, *That what Rule, or Laws, or Custom, or People, were flat against the Word of God, are diametrically opposite to Christianity.* If I have said amiss in this, convince me of my error, and I am ready here before you to make my recantation.

2. As to the second, to wit, Mr. *Superstition*, and his charge against me, I said only this, *That in the Worship of God there is required a Divine Faith; but there can be no Divine Faith, without a Divine Revelation of the Will of God. therefore whatever is thrust into the Worship of God, that*

is not agreeable to Divine Revelation, cannot be done but by an humane Faith, which Faith will not be profit to Eternal Life.

3. As to what Mr. *Pickthank* hath said, I say (avoiding terms, as that I am said to rail, and the like) That the Prince of this Town, with all the rabblement his Attendants, by this Gentleman named, are more fit for a being in Hell, than in this Town and Country; *and so the Lord have mercy upon me.*

The Judge his speech to the Jury.

Then the Judge called to the Jury (who all this while stood by, to hear and observe;) Gentlemen of the Jury, you see this man about whom so great an uproar hath been made in this Town: you have also heard what these worthy Gentlemen have witnessed against him; also you have heard his reply and confession: It lieth now in your breasts to hang him, or save his life: but yet I think meet to instruct you into our Law.

There was an act made in the days of *Pharaoh* the Great, Servant to our Prince, that, lest those of a contrary Religion should multiply and grow too strong for him, their

Exod. 1.

Males

Males ſhould be thrown into the River. There was alſo an Act made in the days of *Nebuchaddnezzar* the Great, another of his Servants, that whoever would not fall down and worſhip his Golden Image, ſhould be thrown into a Fiery Furnace. There was alſo an Act made in the days of *Darius*, That who ſo, for ſome time called upon any God but him, ſhould be caſt into the Lions Den. Now the ſubſtance of theſe Laws, this Rebel has broken; not only in thought (which is not to be born) but alſo in word and deed; which muſt therefore needs be intollerable. Dan. 3. Dan. 6.

For that of *Pharaoh*, his Law was made upon ſuppoſition, to prevent miſchief, no Crime being yet apparent; but here is a Crime apparent. For the ſecond and third, you ſee he diſputeth againſt our Religion; and for the Treaſon he hath confeſſed, he deſerveth to die the death.

Then went the Jury out, * whoſe names were Mr *Blind man*, Mr. *No-good*, M. *Malice*, Mr. *Love-luſt*, Mr. *Live-looſe*, Mr. *Heady*, Mr. *High-mind*, Mr.

* *The Jury and their names.*

Mr. *Enmity*, Mr. *Lyar*, Mr. *Cruelty*, Mr. *Hate-light*, and Mr. *implacable*, who every one gave in his private Verdict against him among themselves, and afterwads unanimously concluded to bring him in guilty before the Judge. And first among themselves Mr. *Blind man*, the Foreman, said, *I see clearly that this man is an Heretick.* Then said Mr. *No-good*, *Away with such a fellow from the Earth.* *Ay*, said Mr. *Malice*, *for I hate the very looks of him.* Then said Mr. *Love-lust*, *I could never indure him.* *Nor I*, said Mr. *Live-loose*, *for he would always be condemning my way.* *Hang him, hang him*, said Mr. *Heady.* *A sorry Scrub*, said Mr. *High-mind.* *My heart riseth against him*, said Mr. *Enmity.* *He is a Rogue*, said Mr. *Lyar*, *Hanging is too good for him*, said Mr. *Cruelty*; *Let's dispatch him out of the way*, said Mr. *Hate-light.* Then said Mr. *Implacable*, *Might I have all the world given me, I could not be reconciled to him, therefore let us forthwith bring him in guilty of death.* * And so they did, therefore he was presently condemned, to be had from the place where he was, to the place from whence he came

Everyones private verdict.

* *They conclude to bring him in guilty of death.*

came, and there to be put to the most cruel death that could be invented. *The cruel death of Faithful.*

They therefore brought him out, to do with him according to their Law; and first they Scourged him, then they Buffeted him, then they Lanched his flesh with Knives; after that they Stoned him with Stones, then prickt him with their Swords, and last of all they burned him to Ashes at the Stake. Thus came *Faithful* to his end.* Now I saw that there stood behind the multitude a Chariot and a Couple of Horses, waiting for *Faithful*, who (so soon as his Adversaries had dispatched him) was taken up into it, and straightway was carried up through the Clouds, with sound of Trumpet, the neerest way to the Cœlestial Gate. But as for *Christian* he had some respite, and was re manded back to prison; so he there remained for a space: But he that over rules all things, having the power of their rage in his own hand, so wrought it about, that *Christian* for that time escaped them, and went his way.

* *A Chariot and Horses wait to take away Faithful.*

Christian still a Prisoner.

And as he went he Sang saying,

* *The Song that Christian made of Faithful after his death.*

* *Well* Faithful, *thou hast faithfully profest*
Unto thy Lord; with whom thou shalt be blest;
When Faithless *ones, with all their vain delights,*
Are crying out under their hellish plights;
Sing, Faithful, *sing; and let thy name survive;*
For though they kill'd thee, thou art yet alive.

Now I saw in my Dream, that *Christian* went not forth alone, for there was one whose name was *Hopeful*, (being so made by the beholding of *Christian* and *Faithful* in their words and behaviour, in their sufferings at the *Fair*) who joyned himself unto him, and entring into a brotherly covenant, told him that he would be his Companion. Thus one died to bear testimony to the Truth, and another rises out of his Ashes to be a Companion with *Christian* in his Pilgrimage. This *Hopeful* also told *Christian*, that there were many more of the men in the *Fair* that would take their time, and follow after. So

Christian has another Companion.

There are more of the men of the Fair will follow.

So I saw, that quickly after they were got out of the *Fair*, they overtook one that was going before them, whose name was *By-ends*; so they said to him, What Country-man, Sir? and how far go you this way? He told them, That he came from the Town of *Fair speech*, and he was going to the Celestial City, (but told them not his name.)

They overtake By-ends.

From * Fair-speech! *said* Christian; *is there any good, that lives there?*

* Prov. 26. 25.

By-ends. Yes, said *By-ends*, I hope.

Chr. *Pray Sir, what may I call you?* said *Christian.*

By-ends. I am a stranger to you, and you to me; if you be going this way, I shall be glad of your company: if not, I must be content.

By-ends loth to tell his name.

Chr. *This Town of* Fair-speech *said* Christian, *I have heard of, and, as I remember, they say it's a wealthy place.*

By ends. Yes, I will assure you that it is, and I have very many rich Kindred there.

Chr. *Pray, who are your Kindred there, if a man may be so bold?*

By ends. Almost the whole Town; and in particular, my Lord *Turn-about*, my Lord *Time-server*, my Lord

Lord *Fair ſpeech*, (from whoſe Anceſtors that Town firſt took its name:) Alſo Mr. *Smooth-man*, Mr. *Facing-bothwayes*, Mr. *Any-thing*, and the Parſon of our Pariſh, Mr. *Two-tongues*, was my Mothers own Brother by Father's ſide: And to tell you the truth, I am become a Gentleman of good Quality, yet my Great Grand-father was but a Water man, looking one way, and rowing another: and I got moſt of my eſtate by the ſame occupation.

Chr. *Are you a Married man?*

The Wife and kindred of By-ends.

By-ends. Yes, and my Wife is a very vertuous Woman, the Daughter of a vertuous Woman; She was my Lady *Fainings* Daughter, therefore ſhe came of a very honorable Family, and is arrived to ſuch a pitch of Breeding, that ſhe knows how to carry it to all, even to Prince and Peaſant. 'Tis true, we ſomewhat differ in Religion from thoſe of the ſtricter ſort, yet but in two ſmall points: Firſt, we never ſtrive againſt Wind and Tide. Secondly, we are always moſt zealous when Religion goes in his Silver Slippers; we love much to walk with him in the Street,

Where By-end differs from others in Religion.

Street, if the Sun ſhines, and the people applaud him.

Then *Chriſtian* ſtept a little aſide to his fellow *Hopeful*, ſaying, It runs in my mind that this is one *By-ends*, of *Fair-ſpeech*, and if it be he, we have as very a Knave in our company, as dwelleth in all theſe parts. Then ſaid *Hopeful*, *ask him*; *methinks he ſhould not be aſhamed of his name.* So *Chriſtian* came up with him again, and ſaid, Sir, you talk as if you knew ſomething more than all the world doth, and if I take not my mark amiſs, I deem I have half a gueſs of you: Is not your name Mr. *By-ends* of *Fair-ſpeech.*

By-ends. This is not my name, but indeed it is a Nick-name that is given me by ſome that cannot abide me, and I muſt be content to bear it as a reproach, as other good men have born theirs before me.

Chr. *But did you never give an occaſion to men to call you by this name?*

How By-ends got his name.

By-ends. Never, never! The worſt that ever I did to give them an occaſion to give me this name, was, that I had always the luck to jump in my Judgment with the preſent way

way of the times, whatever it was, and my chance was to get thereby; but if things are thus cast upon me, let me count them a bleſſing, but let not the malicious load me therefore with reproach?

Chr. *I thought indeed that you were the man that I heard of, and to tell you what I think, I fear this name belongs to you more properly than you are willing we ſhould think it doth.*

He deſires to keep company with Chriſtian.

By-ends. Well, if you will thus imagine, I cannot help it. You ſhall find me a fair Company-keeper, if you will ſtill admit me your aſſociate.

Chr. *If you will go with us, you muſt go againſt Wind and Tide, the which, I perceive, is againſt your opinion: You muſt alſo own Religion in his Rags, as well as when in his Silver Slippers, and ſtand by him too, when bound in Irons, as well as when he walketh the Streets with applauſe.*

By-ends. You muſt not impoſe, nor Lord it over my Faith, leave me to my liberty, and let me go with you.

Chr. *Not a ſtep further, unleſs you will do in what I propound, as we.*

Then

Then said *By-ends*, I shall never desert my old Principles, since they are harmless and profitable. If I may not go with you, I must do as I did before you overtook me, even go by my self, until some overtake me that will be glad of my company. By-ends and Christian parts.

Now I saw in my Dream, that *Christian* and *Hopeful*, forsook him, and keept their distance before him, but one of them looking back, saw three men following Mr. *By-ends*, and behold, as they came up with him, he made them a very low *Conje*, and they also gave him a *Compliment*. The mens names were Mr. *Hold-the World*, Mr. *Mony-love*, and Mr. *Save-all*; men that Mr. *By ends*, had formerly been acquainted with; for in their minority they were School-fellows, and were taught by one Mr. *Gripe-man*, a Schoolmaster in *Love-gain*, which is a market town in the County of *Coveting* in the North. This Schoolmaster taught them the art of getting, either by violence, coufenage, flattery, lying, or by putting on a guise of Relgion, and these four Gentlemen had attained much of the art of their Masters *He has new Companions.*

ſter, ſo that they could each of them have kept ſuch a School themſelves.

Well, when they had, as I ſaid thus ſaluted each other, Mr. *Mony-love* ſaid to Mr. *By-ends*, who are they upon the Road before us? for *Chriſtian* and *Hopeful* were yet within view.

By-ends Carracter of the Pilgrims.

By-ends. They are a couple of ſar Countrey-men, that after *their mode*, are going on Pilgrimage.

Mony love. Alas, why did they not ſtay that we might have had their good company, for *they*, and *we*, and *you* Sir, I hope, are all going on Pilgrimage.

By-ends, We are ſo indeed, but the men before us, are ſo rigid, and love ſo much their own notions, and do alſo ſo lightly eſteem the opinions of other; that let a man be never ſo godly, yet if he jumps not with them in all things, they thruſt him quite out of their company.

Mr. *Save-all*, that's bad; But we read of ſome, *that are righteous overmuch*, and ſuch mens rigidneſs prevails with them to judge and condemn

demn all but themſelves. But I pray what and how many, were the things wherein you differed?

By ends. why, they after their head-ſtrong manner, conclude that it is duty to ruſh on their Journy *all* weathers, and I am for waiting for *Wind* and *Tide*. They are for hazzarding all for God, at a clap, and I am for taking *all* advantages to ſecure my life and eſtate. They are for holding *their notions*, though all other men are againſt them, but I am for Religion in what, and ſo far as the times, and my ſafety will bear it. They are for Religion, when in rags, and contempt, but I am for him when he walks in his golden ſlippers in the Sun-ſhine, and with applauſe.

Mr. *Hold-the-World*; Ai, and hold you there ſtill, good Mr. *By-ends*, for, for my part, I can count him but a fool, that having the liberty to keep what he has; ſhall be ſo unwiſe as to loſe it. Let us be wiſe *as Serpents*, 'its beſt to make hay when the Sun ſhines; you ſee how the Bee lieth ſtill all winter and beſtirs her only when ſhe can have

have profit with pleaſure. God ſends ſometimes Rain, and ſometimes Sun-ſhine; if they be ſuch fools to go through the firſt, yet let us be content to take fair weather along with us. For my part, I like that Religion beſt, that will ſtand with the ſecurity of Gods good bleſſings unto us; for who can imagin, that is ruled by his reaſon, ſince God has beſtowed upon us the good things of this life, but that he would have us keep them for his ſake. *Abraham* and *Solomon* grew rich in Religion. And *Job* ſaies, that a good man *ſhall lay up Gold as duſt*. But he muſt not be ſuch as the men before us, if they be as you have deſcribed them.

Mr. *Save-all.* I think that we are all agreed in this matter, and therefore there needs no more words about it.

Mr. *Mony love.* No, there needs no more words about this matter indeed, for he that believes neither Scripture nor reaſon (and you ſee we have both on our ſide) neither knows his own liberty, nor ſeeks his own ſafety.

Mr. *By-*

Mr. *By-ends*. My Brethren, we are, as you ſee going all on Pilgrimage, and for our better diverſion from things that are bad, give me leave to propound unto you this queſtion.

Suppoſe a man; a Miniſter, or a Tradeſman, &c. ſhould have an advantage lie before him to get the good bleſſings of this life; Yet ſo, as that he can by no means come by them, except in appearance, at leaſt, he becomes extraordinary Zealous in ſome points of Religion, that he medled not with before, may he not uſe this means to attain his end, and yet be a right honeſt man,

Mr. *Mony-love*, I ſee the bottom of your queſtion, and with theſe Gentlemens good leave, I will endeavour to ſhape you an anſwer. And firſt to ſpeak to your queſtion, as it concerns a *Miniſter* himſelf. *Suppoſe a Miniſter, a worthy man, poſſeſſed but of a very ſmall benefice, and has in his eye a greater, more fat, and plump by far; he has alſo now an opportunity of getting of it; yet ſo as by being more ſtudious, by preaching more frequently, and zealouſly, and becauſe the*

the temper of the people requires it, by altering of ſome of his principles, for my part, I ſee no reaſon but a man may do this (provided he has a call.) Ai, and more a great deal beſides, and yet be an honeſt man. For why,

1. His deſire of a greater benefice is lawful (this cannot be contradicted) ſince 'tis ſet before him by providence; ſo then, he may get it if he can, *Making no queſtion for conſcience ſake.*

2. Beſides, his deſire after that benefice, makes him more ſtudious, a more zealous preacher, &c. and ſo makes him a better man. Yea makes him better improve his parts, which is according to the mind of God.

3. Now as for his complying with the temper of his people, by diſſenting, to ſerve them, ſome of his Principles: this argueth, 1. That he is of a ſelfe-denying temper. 2. Of a ſweet and winning deportment. 3. And ſo more fit for the Miniſterial function.

4. I conclude then, that a Miniſter that changes a *ſmall* for a *great*, ſhould not for ſo doing, be judged as

as covetous, but rather, ſince he is improved in his parts and induſtry thereby, be counted as one that purſues his call, and the opportunity put into his hand to do good.

And now to the ſecond part of the queſtion, which concerns the *Tradeſman* you mentioned: ſuppoſe ſuch an one to have but a poor imploy in the world, but by becoming Religious, he may mend his market, perhaps get a rich wife, or more, and for better cuſtomers to his ſhop. For my part I ſee no reaſon but that this may be unlawfully done For why,

1. To become religious is a vertue, by what means ſoever a man becomes ſo.

2. Nor is it unlawful to get a rich wife, or more cuſtome to my ſhop.

3. Beſides the man that gets theſe by becoming religious, gets that which is good, of them that are good, by becoming good himſelf; ſo then here is a good wife, and good cuſtomers, and good gaine, and all theſe by becoming religious, which is good. Therefore to become

become religious to get all these is a good and profitable design.

This answer, thus made by this Mr. *Mony-love*, to Mr. *By-ends's* question, was highly applauded by them all; wherefore they concluded upon the whole, that it was most wholsome and advantagious. And because, as they thought, no man was able to contradict it, and because *Christian* and *Hopeful* was yet within call; they joyntly agreed to assault them with the question as soon as they overtook them, and the rather, because they had opposed Mr. *By-ends* before. So they called after them, and they stopt, and stood still till they came up to them, but they concluded as they went, that not Mr. *By-ends*, but old Mr. *Hold-the-World* should propound the question to them, because, as they supposed, their answer to him would be without the remainder of that heat that was kindled betwixt Mr. *By-ends* and them, at their parting a little before.

So they came up to each other and after a short salutation, Mr. *Hold-*

Hold-the-World propounded the queſtion to *Chriſtian* and his fellow, and bid them to anſwer it if they could.

Chr. Then ſaid *Chriſtian*, even a babe in Religion may anſwer ten thouſand ſuch queſtions. For if it be unlawfull to follow Chriſt for loaves, as it is, *Joh.* 6. How much more abominable is it to make of him and religion a ſtalking horſe to get and enjoy the world. Nor do we find any other than Heathens, Hypocrites, Devils and Witches that are of this opinion.

1. *Heathens*, for when *Hamor* and *Shechem* had a mind to the Daughter and Cattel of *Jacob*, and ſaw that there was no waies for them to come at them, but by becoming circumciſed, they ſay to their companions; If every male of us be circumciſed, as they are circumciſed, ſhall not their Cattel, and their ſubſtance, and every beaſt of theirs be ours? Their Daughter and their Cattel were that which they ſought to obtain, and their Religion the ſtalking horſe they made uſe of to come at them.

Read

Read the whole ſtory, *Gen.* 34. 20, 21, 22, 23.

2. The Hypocritical Phariſees were alſo of this Religion, long prayers were their pretence, but to get widdows houſes were their intent, and greater damnation was from God their Judgment, *Luke* 20. 46, 47.

3. *Judas* the Devil was alſo of this Religion he was religious for the bag, that he might be poſſeſſed of what was therein, but he was loſt, caſt away, and the very Son of perdition.

4. *Simon* the witch was of this Religion too, for he would have had the Holy Ghoſt, that he might have got money therewith, and his ſentence from *Peters* mouth was according, *Act.* 8. 19. 20, 21, 22.

5. Neither will it out of my mind, but that that man that takes up Religion for the world, will throw away Religion for the world; for ſo ſurely as *Judas* deſigned the world in becoming religious: ſo ſurely did he alſo ſell Religion, and his Maſter for the ſame. To anſwer

the

the queſtion therefore affirmatively, as I perceive you have done, and to accept of as authentick ſuch anſwer is both Heatheniſh, Hypocritical and Deviliſh, and your reward will be according to your works. Then they ſtood ſtareing one upon another, but had not wherewith to anſwer *Chriſtian*. *Hopeful* alſo approved of the ſoundneſs of *Chriſtians* anſwer, ſo there was a great ſilence among them. Mr. *By-ends* and his company alſo ſtaggered, and kept behind, that *Chriſtian* and *Hopeful* might outgo them. Then ſaid *Chriſtian* to his fellow, if theſe men cannot ſtand before the ſentence of men, what will they do with the ſentence of God? and if they are mute when dealt with by veſſels of clay, what will they do when they ſhall be rebuked by the flames of a devouring fire?

The eaſe that Pilgrims have is but little in this life.

Then *Chriſtian* & *Hopeful* outwent them again, and went till they came at a delicate Plain called *Eaſe*, where they went with much content; but that Plain was but narrow, ſo they were quickly got over it. Now at the further ſide of that Plain, was a

Lucre *Hill a dangerous Hill.*

little Hill called *Lucre*, & in that *Hill* a *Silver-Mine*, which some of them that had formerly gone that way, because of the rarity of it, had turned aside to see; but going too near the brink of the pit, the ground being deceitful under them, broke, and they were slain; some also had been maimed there, and could not to their dying day be their own men again.

* Demas *at the Hill* Lucre.

Then I saw in my Dream, that a little off the Road, over against the *Silver-Mine*, stood * *Demas*, (Gentleman like) to call to Passengers to come and see: who said to *Christian* and his fellow; * Ho, turn aside hither and I will shew you a thing.

* *He calls to* Christian *and* Hopeful *to come to him.*

Chr. *What thing so deserving as to turn us out of the way?*

Dem. Here is a *Silver-Mine*, and some digging in it for Treasure; if you will come, with a little pains you may richly provide for your selves.

Hopeful *tempted to go, but* Christian *holds him back.*

Hopef. Then said Hopeful, *Let us go see.*

Chr. Not I, said *Christian*; I have heard of this place before now, and how many have there been slain; and

and beſides, that Treaſure is a ſnare to thoſe that ſeek it; for it hindreth them in their Pilgrimage. Then *Chriſtian* called to *Demas*, ſaying, *Is not the place dangerous? hath it not hindred many in their Pilgrimage?* Hoſ. 4. 18.

Dem. Not very dangerous, except to thoſe that are careleſs: but withal, he bluſhed as he ſpake.

Chri. Then ſaid *Chriſtian* to *Hopeful*, Let us not ſtir a ſtep, but ſtill keep on our way.

Hope. *I Will warrant you, when By-ends comes up, if he hath the ſame invitation as we, he will turn in thither to ſee.*

Chr. No doubt thereof, for his Principles lead him that way, and a hundred to one but he dies there.

Dem. Then *Demas* called again, ſaying, But will you not come over and ſee?

Chr. Then *Chriſtian* roundly anſwered, ſaying, *Demas*, Thou art an enemy to the right ways of the Lord of this way, and haſt been already condemned for thine own turning aſide, by one of his Majeſties Judges; and why ſeekeſt thou to bring us into the like condemnation? Chriſtian *roundeth up* Demas. 2 Tim. 4. 10.

tion? Besides, if we at all turn aside our Lord the King will certainly hear thereof, and will there put us to shame, where we would stand with boldness before him.

Demas cried again, That he also was one of their fraternity; and that if they would tarry a little, he also himself would walk with them.

Chr. Then said *Christian*, What is thy name? is it not the same by the which I have called thee?

Dem. Yes, my name is *Demas*, I am the Son of *Abraham*.

Chr. I know you, *Gehazi* was your Great Grandfather, and *Judas* your Father, and you have trod their steps, It is but a deviliſh prank that thou uſeſt: Thy Father was hanged for a Traitor, and thou deſerveſt no better reward. Aſſure thy ſelf, that when we come to the King, we will do him word of this thy behaviour. Thus they went their way.

2 King. 5. 20. Mat. 26. 14, 15. ch. 27. 1, 2, 3, 5, 6.

By-ends goes over to Demas.

By this time *By-ends* and his companions was come again within ſight, and they at the firſt beck went over to *Demas*. Now whether they fell into the Pit, by looking over the

the brink thereof, or whether they went down to dig, or whether they was ſmothered in the bottom, by the damps that commonly ariſe, of theſe things I am not certain: But this I obſerved, that they never was ſeen again in the way.

Then ſang Chriſtian,

*By-ends, and Silver-*Demas, *both agree,*
One calls, the other runs, that he may be
A ſharer in his Lucre: ſo theſe do
Take up in this World, and no further go.

Now I ſaw, that juſt on the other ſide of this Plain, the Pilgrims came to a place where ſtood an old *Monument*, hard by the High-way-ſide, at the ſight of which they were both concerned, becauſe of the ſtrangeneſs of the form thereof; for it ſeemed to them as if it had been a *Woman* transformed into the ſhape of a Pillar: here therefore they ſtood looking, and looking upon it, but could not for a time tell what they ſhould make thereof: *They ſee a ſtrange Monument.*

At last *Hopeful* espied written above upon the head thereof, a writing in an unusual hand, but he being no Scholar, called to *Christian* (for he was learned) to see if he could pick out the meaning: so he came, and after a little laying of Letters together, he found the same to be this, *Remember Lot's Wife.* So he read it to his fellow; after which, they both concluded, that that was the * Pillar of Salt into which *Lot's Wife* was turned for her looking back with a *covetous heart*, when she was going from *Sodom* for safety. Which sudden & amazing sight, gave them occasion of this discourse.

* Gen. 19. 26.

Chr. Ah my Brother, this is a seasonable sight, it came opportunely to us after the invitation which *Demas* gave us to come over to view the Hill *Lucre*: and had we gone over, as he desired us, and as thou wast inclining to do (my Brother) we had, for ought I know, been made, our selves, like this woman, a spectacle for those that shall come after, to behold.

Hope. I am sorry that I was so foolish, and am made to wonder that

that I am not now as *Lot's* Wife: for wherein was the difference 'twixt her ſin and mine; ſhe only looked back, and I had a deſire to go ſee; let Grace be adored, and let me be aſhamed, that ever ſuch a thing ſhould be in mine heart.

Chr. Let us take notice of what we ſee here, for our help for time to come: *This* Woman eſcaped one Judgment; for ſhe fell not by the deſtruction of *Sodom*, yet ſhe was deſtroyed by another; as we ſee, ſhe is turned into a Pillar of Salt.

Hope. True, and ſhe may be to us both *Caution*, and *Example*; *Caution* that we ſhould ſhun her ſin, or a ſign of what judgment will overtake ſuch as ſhall not be prevented by this caution: So *Korah Dathan*, and *Abiram*, with the two hundred and fifty men, that periſhed in their ſin, did alſo become * a ſign, or example to others to beware: but above all, I muſe at one thing, to wit, how *Demas* and his fellows can ſtand ſo confidently yonder to look for that treaſure, which this Woman, but for looking

* Numb. 26. 9, 10.

behind her, after (for we read not that she stept one foot out of the way) was turned into a Pillar o Salt; specially since the Judgement which overtook her, did make her an example; within sight of where they are: for they cannot chuse but see her, did they but lift up their eyes.

Chr. It is a thing to be wondered at, and it argueth that their heart is grown desperate in the case; and I cannot tell who to compare them to so fitly, as to them that pick Pockets in the presence of the Judge, or that will cut purses under the Gallows. It is said of the men of *Sodom*, *That they were sinners* * *exceedingly*, because they were sinners *before the Lord*; that is, in his eye-sight; and notwithstanding the kindnesses that he had shewed them, for the Land of *Sodom*, was now, like the † Garden of *Eden heretofore*. This therefore provoked him the more to jealousie, and made their plague as hot as the fire of the Lord out of Heaven could make it. And it is most rationally to be concluded, that such, even such as these

* Gen. 13. 13.

† Vers. 10.

are

are, that ſhall ſin in the ſight, yea and that too in deſpite of ſuch examples that are ſet continually before them, to caution them to the contrary, muſt be partakers of ſevereſt Judgements.

Hope. Doubtleſs thou haſt ſaid the truth, but what a mercy is it, that neither thou, but eſpecially I, am not made my ſelf, this example. This miniſtreth occaſion to us to thank God, to fear before him, and always to remember *Lot's* Wife.

I ſaw then that they went on their way to a pleaſant River; which *David the King* called the *River of God*, but *John*, *The River of the water of life*. Now their way lay juſt upon the bank of the River: here therefore *Chriſtian* and his Companion walked with great delight, they drank alſo of the water of the River, which was pleaſant and enlivening to their weary Spirits: beſides, on the banks of this River, on either ſide, were *green Trees*, for all manner of Fruit; and the Leaves they eat to prevent Surfeits, and other Diſeaſes that are incident to thoſe that heat their blood by

A River Pſal. 65. 9. Rev. 22. Ezek. 47.

Trees by the River.

The fruit and leaves of the Trees.

A Meadow in which they lie down to sleep. Psal. 22. Isa. 14. 30.

Travels. On either side of the River was also a Meadow, curiously beautified with Lillies; and it was green all the year long. In this Meadow they lay down and slept, for here they might *lie down safely*. When they awoke, they gathered again of the Fruit of the Trees, and drank again of the Water of the River: and then lay down again to sleep. Thus they did several days and nights. Then they sang,

Behold ye how these Christal streams do glide,
(To comfort Pilgrims) by the High-way side;
The Meadows green; besides their fragrant smell,
Yield dainties for them: And he that can tell
What pleasant Fruit, yea, Leaves, these Trees do yield,
Will soon sell all, that he may buy this Field.

So when they were disposed to go on (for they were not, as yet, at their Journeys end) they eat and drank, and departed.

Now

Now I beheld in my Dream, that they had not journied far, but the River and the way, (for a time) parted; At which they were not a little ſorry, yet they durſt not go out of the way. Now the way from the River was rough, and their feet tender by reaſon of their Travels; *So the ſoul of the Pilgrims were much diſcouraged, becauſe of the way.* Wherefore ſtill as they went on, they wiſhed for better way. Now a little before them, there was on the left hand of the Road a *Meadow*, and a Stile to go over into it, and that *Meadow* is called *By-Path Meadow*. Then ſaid *Chriſtian* to his fellow, if this Meadow lieth along by *our* way ſide, let's go over into it. Then he went to the Stile to ſee, and behold a Path lay along by the way on the other ſide of the fence. 'Tis according to my wiſh, ſaid *Chriſtian*, here is the eaſieſt going; come good *Hopeful*, and let us go over.

Numb. 21. 4.

By-Path-Meadow.

One temptation does make way for another.

Hope. *But how if this Path ſhould lead us out of the way?*

Strong chriſtians may lead weak ones out of the way.

Chr. That's not like, ſaid the other; look, doth it not go along by the

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the way ſide? So *Hopeful*, being perſwaded by his fellow, went after him over the Stile. When they were gone over, and were got into the Path, they found it very eaſy for their feet; and withal, they looking before them, eſpied a man walking as they did, (and his name was *Vain-confidence*) ſo they called after him, and asked him whither that way led? he ſaid, To the Cœleſtial Gate. * Look ſaid *Chriſtian* did not I tell you ſo? by this you may ſee we are right: ſo they followed, and he went before them. But behold the night came on, and it grew very dark; ſo that they that were behind, loſt the ſight of him that went before.

* *See what it is too ſuddenly to fall in with ſtrangers.*

He therefore that went before (*Vain-confidence* by name) not ſeeing the way before him, fell into a deep Pit, which was on purpoſe there made by the Prince of thoſe grounds to catch *vain-glorious* fools withal, and was daſhed in pieces with his fall.

Iſa. 9. 16. *A Pit to catch the vain-glorious in.*

Now *Chriſtian* and his fellow heard him fall. So they called, to know the matter, but there was none.

none to answer, onely they heard a groaning, Then said *Hopeful*, Where are we now? Then was his fellow silent, as mistrusting that he had led him out of the way. And now it began to rain and thunder, and lighten in a very dreadful manner, and the water rose amain. *Reasoning between Christian and Hopeful.*

Then *Hopeful* groaned in himself, saying, *Oh that I had kept on my way!*

Chr. Who could have thought that this path should have led us out of the way?

Hope. *I was afraid on't at very first, and therefore gave you that gentle caution. I would have spoke plainer, but that you are older than I.*

Chr. Good Brother be not offended, I am sorry I have brought thee out of the way, and that I have put thee into such eminent danger; pray my Brother forgive me, I did not do it of an evil intent. *Christian's repentance for leading of his Brother out of the way.*

Hope. *Be comforted my Brother, for I forgive thee; and believe too, that this shall be for our good.*

Chr. I am glad I have with me a merciful Brother: but we must not stand thus, let's try to go back again.

Hope.

Hope. *But good Brother let me go before.*

Chr. No, if you pleaſe let me go firſt; that if there be any danger, I may be firſt therein, becauſe by my means we are both gone out of the way.

Hope. *No, ſaid* Hopeful, *you ſhall not go firſt, for your mind being troubled, may lead you out of the way again.* Then for their encouragement, they heard the voice of one, ſaying, *Let thine Heart be towards the Highway, even the way that thou wenteſt, turn again.* But by this time the waters were greatly riſen; by reaſon of which, the way of going back was very dangerous. (Then I thought that it is eaſier going out of the way when we are in, than going in, when we are out.) Yet they adventured to go back; but it was ſo dark,, and the flood was ſo high, that in their going back, they had like to have been drowned, nine or ten times.

Jer. 31. 1. *They are in danger of drowning as they go back.*

Neither could they, with all the skill they had, get again to the Stile that night. Wherefore, at laſt, lighting under a little ſhelter, they ſate down

down there till the day brake; but being weary, they fell asleep. Now there was not far from the place where they lay, a *Castle*, called *Doubting-Castle*; the owner whereof was *Giant Despair*, and it was in his grounds they now were sleeping; wherefore he getting up in the morning early, and walking up and down in his Fields, caught *Christian* and *Hopeful* asleep in his grounds. Then with a *grim* and *surly* voice he bid them awake, and asked them whence they were? and what they did in his grounds? They told him, they were Pilgrims, and that they had lost their way. Then said the *Giant*, You have this night trespassed on me, by trampling in, & lying on my ground, and therefore you must go along with me. So they were forced to go, because he was stronger then they. They also had but little to say, for they knew themselves in a fault. The *Giant* therefore drove them before him, and put them into his Castle, into a very dark Dungeon, nasty and stinking to the spirit of these two men: Here then they lay from *Wednesday* morning

They sleep in the grounds of Giant Despair.

He finds them in his ground, and carries them to Doubting *Castle.*

The grievousness of their Imprisonment.

Pſal. 88. 16. morning till *Saturday* night without one bit of bread, or drop of drink, or light, or any to ak how they did: They were therefore here in evil caſe, and were far from friends and acquaintance. Now in this place *Chriſtian* had double ſorrow, becauſe 'twas through his unadviſed counſel that they were brought into this diſtreſs.

Now *Giant Deſpair* had a Wife, and her name was *Diffidence:* ſo when he was gone to bed, he told his Wife what he had done, to wit, that he had taken a couple of Priſoners, and caſt them into his *Dungeon*, for treſpaſſing on his grounds. Then he asked her alſo what he had beſt to do further to them. So ſhe asked what they were, whence they came, and whither they were bound? and he told her: Then ſhe counſelled him, that when he aroſe in the morning, he ſhould beat them without any mercy: So when he aroſe, he getteth him a grievous Crab-tree Cudgel, and goes down into the *Dungeon* to them, and there firſt falls ro Rateing of them, as if they were dogs: although they gave him

him never a word of diſtaſte; then he falls upon them, and beats them fearfully, in ſuch ſort, that they were not able to help themſelves, or to turn them upon the floor. This done, he withdraws and leaves them, there to condole their miſery and to mourn under their diſtreſs: ſo all that day, they ſpent the time in nothing but ſighs and bitter lamentations. The next night ſhe talking with her husband about them further, and underſtanding that they were yet alive, did adviſe him to counſel them, to make away themſelves: So when morning was come, he goes to them in a ſurly manner, as before, and perceiving them to be very ſore with the ſtripes that he had given them the day before, he told them, that ſince they were never like to come out of that place, their only way would be, forthwith to make * an end of themſelves; either with Knife, Halter or Poiſon: For why ſaid he, ſhould you chuſe life, ſeeing it is attended with ſo much bitterneſs. But they deſired him to let them go; with that he looked ugly upon

On Thurſday *Giant* Deſpair *beats his Priſoners.*

* *On* Friday *Giant* Deſpair *counſels them to kill themſelves.*

on them, and rushing to them, had doubtless made an end of them himself, but that he fell into one of his * fits; (for he sometimes in Sunshine weather fell into fits) and lost (for a time) the use of his hand: wherefore he withdrew, and left them, (as before) to consider what to do. Then did the Prisoners consult between themselves, whether 'twas best to take his counsel or no: and thus they began to discourse.

*The Giant sometimes has fits.

* Christian crushed.

Chr. Brother, said *Christian*, * what shall we do? the life that we now live is miserable: for my part, I know not whether is best, to live thus, or to die out of hand? * *My soul chuseth strangling rather than life:* and the Grave is more easie for me than this Dungeon: Shall we be ruled by the Giant?

* Job. 7. 15.

* Hopeful comforts him.

Hope. * *Indeed our present condition is dreadful, and death would be far more welcome to me than* thus *for ever to abide: but yet let us consider, the Lord of the Countrey to which we are going, hath said, Thou shalt do no murther, no not to another mans person; much more then are we forbidden to take his counsel to kill our selves.*

Besides,

Beſides, he that kills another, can but commit murder upon his body; but for one to kill himſelf, is to kill body and ſoul at once. And moreover, my Brother, thou talkeſt of eaſe in the Grave; but haſt thou forgotten the Hell whither for certain, the murderers go? for no murderer hath eternal life, &c. And, let us conſider again, that all the Law is not in the hand of Giant Deſpair: *Others, ſo far as I can underſtand, have been taken by him, as well as we; and yet have eſcaped out of his hand: Who knows, but that God that made the world, may cauſe that* Giant Deſpair *may die; or that, at ſome time or other he may forget to lock us in; or, but he may in ſhort time have another of his fits before us, and may loſe the uſe of his limbs; and if ever that ſhould come to paſs again, for my part, I am reſolved to pluck up the heart of a man, and to try my utmoſt to get from under his hand. I was a fool that I did not try to do it before, but however, my Brother, let's be patient, and endure a while; the time may come that may give us a happy releaſe: but let us not be our own murderers. With theſe words,* Hopeful, *at preſent*

preſent did moderate the mind of his Brother; ſo they continued together (in the dark) that day in their ſad and doleful condition.

Well, towards evening the Giant goes down into the Dungeon again, to ſee if his Priſoners had taken his counſel; but when he came there, he found them alive, and truly, *alive was all*: for now, what for want of Bread and Water, and by reaſon of the Wounds they received when he beat them, they could do *little but breath*: But, I ſay, he found them alive; at which he fell into a grievous rage, and told them, that ſeeing they had diſobeyed his counſel, it ſhould be worſe with them, than if they had never been born.

At this they trembled greatly, and I think that *Chriſtian* fell into a Swound; but coming a little to himſelf again, they renewed their diſcourſe about the *Giants* counſel; and whether yet they had beſt to take it or no. * Now *Chriſtian* again ſeemed to be for doing it, but *Hopeful* made his ſecond reply as followeth.

* Chriſtian ſtill dejected.

Hope.

Hope. * *My Brother, ſaid he, remembreſt thou not how valiant thou haſt been heretofore*; Apollyon *could not cruſh thee, nor could all that thou didſt hear, or ſee, or feel in the Valley of the ſhadow of Death; what hardſhip, terror, and amazement haſt thou already gone through, and art thou now nothing but fears? Thouſeeſt that I am in the Dungeon with thee, a far weaker man by nature than thou art: Alſo* this Giant *has wounded me as well as thee; and hath alſo cut off the Bread and Water from my mouth; and with thee I mourn without the light: But let's exerciſe a little more patience. Remember how thou playedſt the man at* Vanity-Fair, *and waſt neither afraid of the Chain nor Cage; nor yet of bloody Death: wherefore let us (at leaſt to avoid the ſhame, that becomes not a Chriſtian to be found in) bear up with patience as well we can.*

* Hopeful *comforts him again, by calling former things to remembrance.*

Now night being come again, and the *Giant* and his Wife being in bed, ſhe asked him concerning the Priſoners, and if they had taken his counſel: To which he replied, They are ſturdy Rogues, they chuſe rather to bear all hardſhip, than to make

make away themſelves. Then ſaid ſhe, take them into the Caſtle-yard to morrow, aud ſhew them the *Bones* and *Skulls* of thoſe that thou haſt already diſpatched; and make them believe, e're a week comes to an end, thou alſo wilt tear them in pieces as thou haſt done their fellows before them.

So when the morning was come, the *Giant* goes to them again, and takes them into the Caſtle-yard, and ſhews them, as his Wife had bidden him. * Theſe, ſaid he, were Pilgrims as you are, once, and they treſpaſſed in my grounds, as you have done; and when I thought fit, I tore them in pieces; and ſo within ten days I will do you. Go get you down to your Den again; and with that he beat them all the way thither: they lay therefore all day on *Saturday* in a lamentable caſe, as before. Now when night was come, and when Mrs. *Diffidence*, and her Husband, the *Giant*, were got to bed, they began to renew their diſcourſe of their Priſoners: and withal, the old *Giant* wondered, that he could neither by his blows, nor counſel, bring

* *On Saturday the Giant threatned, that ſhortly he would pull them in pieces.*

bring them to an end. And with that his Wife replied, I fear, ſaid ſhe, that they live in hope that ſome will come to relieve them, or that they have pick-locks about them; by the means of which they hope to eſcape. And, ſayeſt thou ſo, my dear, ſaid the *Giant*, I will therefore ſearch them in the morning.

Well, on *Saturday* about midnight they began to *pray* and continued in Prayer till almoſt break of day.

Now a little before it was day good *Chriſtian*, as one half amazed, brake out in this paſſionate ſpeech, *What a fool, (quoth he) am I, thus to lie in a ſtinking Dungeon, when I may as well walk at liberty? I have a Key in my boſom, called Promiſe, that will, (I am perſwaded) open any Lock in* Doubting-Caſtle. Then ſaid *Hopeful*, That's good news; good Brother pluck it out of thy boſom, and try: Then *Chriſtian* pulled it out of his boſom, & began to try at the Dungeon door, whoſe bolt (as he turned the Key) gave back, and the door flew open with eaſe, and *Chriſtian* and *Hopeful* both came out. Then he

A Key in Chriſtians *boſom, called* Promiſe, *opens any Lock in* Doubting *Caſtle.*

he went to the outward door. that leads into the *Caſtle-yard*, and with his Key opened that door alſo. After he went to the Iron Gate, for that muſt be opened too, but that Lock went ~~terrible~~ terrible hard, yet the Key did open it; then they thruſt open the Gate to make their eſcape with ſpeed; but that Gate, as it opened made ſuch a craking, that it waked *Giant Deſpair*, who haſtily riſing to purſue his Priſoners, felt his Limbs to fail, for his fits took him again, ſo that he could by no means go after them. Then they went on, and came to the Kings High-way, and ſo were ſafe, becauſe they were out of his Juriſdiction.

Now when they were gone over the Stile, they began to contrive with themſelves what they ſhould do at that Stile, to prevent thoſe that ſhould come after, from falling into the hands of *Giant Deſpair*. So they conſented to erect there a * Pillar, and to engrave upon the ſide thereof this Sentence, *Over this Stile is the way to Doubting Caſtle, which is kept by* Giant Deſpair, *who deſpiſeth the King of the Cœleſtial Countrey, and ſeeks*

A Pillar erected by Chriſtian *and his fellow.*

ſeeks to deſtroy the Holy Pilgrims. Many therefore that followed after, read what was written, and eſcaped the danger. This done, they ſang as follows.

Out of the way we went, and then we found,
What 'twas to tread upon forbidden Ground:
And let them that come after have a care,
Leſt heedleſsneſs makes them, as we, to fare:
Leſt they for treſpaſſing, his Priſoners are,
Whoſe Caſtle's Doubting, *and whoſe name's* Deſpair.

They went then, till they came to the delectable Mountains, which Mountains belong to the Lord of that Hill of which we have ſpoken before; ſo they went up to the Mountains, to behold the Gardens, and Orchards, the Vineyards, and Fountains of Water, where alſo they drank and waſhed themſelves, and did freely eat of the Vineyards. Now there was on the tops of theſe

The delectable Mountains.

They are refreshed in the Mountains.

Mountains, *Shepherds* feeding their flocks; and they ſtood by the High-way ſide. The Pilgrims, therefore went to them, and leaning upon their ſtaves; (as is common with weary Pilgrims, when they ſtand to talk with any by the way;) they asked, * *Whoſe delectable Mountains are theſe? and whoſe be the ſheep that feed upon them?*

* *Talk with the Shepherds.*

Shep. Theſe Mountains are *Immanuels Land*, and they are within ſight of his City, and the ſheep alſo are his, and he laid down his life for them.

Chr. *Is this the way to the Cœleſtial City?*

Shep. You are juſt in your way.

Chr. *How far is it thither?*

Shep. Too far for any, but thoſe that ſhall get thither indeed.

Chr. *Is the way ſafe or dangerous?*

Shep. Safe for thoſe for whom it is to be ſafe, *but tranſgreſſors ſhall fall therein.*

Hoſ. 14. 9.

Chr. *Is there in this place any relief for Pilgrims, that are weary and faint in the way?*

Shep. The Lord of theſe Mountains hath given us a charge, *Not to be*

Heb. 13. 1, 2.

be forgetful to entertain ſtrangers: Therefore the good of the place is before you.

I ſaw alſo in my Dream, that when the *Shepherds* perceived that they were way-fairing men, they alſo put queſtions to them, (to which they made anſwer as in other places) as, Whence came you, and, How got you into the way? and, By what means have you ſo perſevered therein? For but few of them that begin to come hither, do ſhew their face on theſe Mountains. But when the Shepherds heard their anſwers, being pleaſed therewith, they looked very lovingly upon them and ſaid, * *Welcome to the delectable Mountains.*

** The Shepherds welcome them.*

The Shepherds I ſay whoſe names were *Knowledge*, *Experience*, *Watchful*, and *Sincere*, took them by the hand, and had them to their Tents, and made them partake of that which was ready at preſent. They ſaid moreover, We would that you ſhould ſtay here a while, to be acquainted with us, and yet more to ſolace your ſelves with the good of theſe delectable Mountains. They

The Names of the Shepherds.

then told them, that they were content to ſtay; and ſo they went to their reſt that night, becauſe it was very late.

Then I ſaw in my Dream, that in the morning, the Shepherds called up *Chriſtian* and *Hopeful* to walk with them upon the Mountains: So they went forth with them, and walked a while, having a pleaſant proſpect on every ſide. Then ſaid the Shepherds one to another, ſhall we ſhew theſe Pilgrims ſome * wonders? So when they had concluded to do it, they had them firſt to the top of an Hill, called *Error*, which was very ſteep on the further ſide, and bid them look down to the bottom. So *Chriſtian* and *Hopeful* look'd down, and ſaw at the bottom ſeveral Men, daſhed all to pieces by a fall that they had from the top. Then ſaid *Chriſtian*, What meaneth this? The Shepherds anſwered, Have you not heard of them that were made to err, by hearkening to * *Hymeneus*, and *Philetus*, as concerning the faith of the Reſurection of the Body? they anſwered, yes. Then ſaid the Shepherds, Thoſe that

* *They are ſure wonders.*

The Mountain of Error.

* 2 Tim. 2. 17, 18.

that you ſee lie daſhed in pieces at the bottom of this Mountain, *are they*: and they have continued to this day unburied (as you ſee) for an example to others to take heed how they clamber too high, or how they come too near the brink of this Mountain.

Then I ſaw that they had them to the top of another Mountain, and the name of that is * *Caution*; and bid them look afar off: Which when they did, they perceived, as they thought, ſeveral Men walking up and down among the Tombs that were there. And they perceived that the Men were blind, becauſe they ſtumbled ſometimes upon the Tombs, and becauſe they could not get out from among them. Then ſaid *Chriſtian*, *What means this?*

* *Mount Caution.*

The Shepherds then anſwered, Did you not ſee a little below theſe Mountains, a *Stile*, that led into a Meadow, on the left hand of this way? They anſwered, Yes. Then ſaid the Shepherds, From that Stile there goes a path that leads directly to *Doubting-Caſtle*, which is kept

by *Giant Deſpair*; and theſe men (pointing to them among the Tombs) came once on Pilgrimage as you do now, even till they came to that ſame *Stile*. And becauſe the right way, was rough in that place, they choſe to go out of it into that Meadow, and there were taken by *Giant Deſpair*, and caſt into *Doubting-Caſtle*; where, after they had a while been kept in the Dungeon, he at laſt did put out their eyes, and led them among thoſe Tombs, where he has left them to wander to this very day; that the ſaying of the Wiſe Man might be fulfilled, *He that wandereth out of the way of underſtanding, ſhall remain in the Congregation of the dead.* Then *Chriſtian* and *Hopeful* looked upon one another, with tears guſhing out; but yet ſaid nothing to the Shepherds.

Prov. 21. 26.

Then I ſaw in my Dream, that the Shepherds had them to another place in a bottom, where was a door in the ſide of an Hill; and they opened the door, and bid them look in. They looked in therefore, and ſaw that within it was very dark, and

and ſmoaky; they alſo thought that they heard there a rumbling noiſe, as of fire, and a cry of ſome tormented, and that they ſmelt the ſcent of Brimſtone. Then ſaid *Chriſtian, what means this?* The Shepherds told them, this is a by-way to Hell, a way that Hypocrites go in at; namely ſuch as ſell their Birthright, with *Eſau*: Such as ſell their Maſter, with *Judas*; ſuch as blaſpheme the Goſpel, with *Alexander*; and that lie and diſſemble, with *Annanias* and *Saphira* his Wife. *A By-way to Hell.*

Hope. Then ſaid *Hopeful* to the Shepherds, *I perceive that theſe had on them, even every one, a ſhew of Pilgrimage as we have now; had they not?*

Shep. Yes, and held it a long time too.

Hope. *How far might they go on Pilgrimage in their day; ſince they notwithſtanding were thus miſerably caſt away?*

Shep. Some further and ſome not ſo far as theſe Mountains.

Then ſaid the Pilgrims one to another, *We had need to cry to the ſtrong for ſtrength.*

Shep. Ay, and you will have need to uſe it when you have it too.

By this time the Pilgrims had a deſire to go forwards, and the Shepherds a deſire they ſhould; ſo they walked together towards the end of the Mountains. Then ſaid the Shepherds one to another, Let us here ſhew to the Pilgrims the Gates of the Cœleſtial City, if they have skill to look through our * Perſpective-Glaſs. The Pilgrims then lovingly accepted the Motion: So they had them to the top of an high Hill, called * *Clear*, and gave them their Glaſs to look. Then they aſſayed to look, but the remembrance of that laſt thing that the Shepherds had ſhewed them, made their hands ſhake; by means of which impediment they could not look ſteddily through the Glaſs; yet they thought they ſaw ſomething like the Gate, and alſo ſome of the Glory of the place. Then they went away and ſang this Song.

* *The Shepherds Perſpective-Glaſs.*

* *The Hill* Clear.

The fruits of ſlavish fear.

Thus by the Shepherds, *Secrets are reveal'd,*

Which

Which from all other men are kept
conceal'd:
Come to the Shepherds *then, if you*
would see
Things deep, things hid, and that
mysterious be.

When they were about to depart, one of the Shepherds gave them a *note of the way.* Another of them, *bid them* **beware of the flatterer.* The third *bid them take heed that they sleep not upon the Inchanted Ground.* And the fourth, *bid them God speed.* So I awoke from my Dream.

* *A two-fold Caution.*

And I slept, and Dreamed again, and saw the same two Pilgrims going down the Mountains along the High-way towards the City. Now a little below these Mountains, on the left hand, lieth the Countrey of *Conceit*; from which Countrey there comes into the way in which the Pilgrims walked, a little crooked Lane. Here therefore they met with a very brisk Lad, that came out of that Countrey; and his name was *Ignorance.* So *Christian* asked him, *From what parts he came? and whither he was going?*

The Countrey of Conceit, *out of which came* Ignorance.

Christian *and* Ignorance *hath some talk.*

Ign. Sir, I was born in the Country that lieth off there, a little on the left hand; and I am going to the Cœlestial City.

Chr. *But how do you think to get in at the Gate, for you may find some difficulty there?*

Ign. As other good people do, saith he.

Chr. *But what have you to shew at that Gate, that may cause that the Gate should be opened to you?*

The ground of Ignorances *hope.*

Ign. I know my Lords will, and have been a good liver, I pay every man his own; I Pray, Fast, pay Tithes, and give Alms, and have left my Countrey, for whither I am going.

Chr. *But thou camest not in at the Wicket-gate; that is, at the head of this way: thou camest in hither through that same crooked Lane, and therefore I fear, however thou mayest think of thy self, when the reckoning day shall come, thou wilt have laid to thy charge, that thou art a Thief and a Robber, instead of getting admittance into the City.*

He saith to every one, that he is a fool.

Ign. Gentlemen, ye be utter strangers to me, I know you not, be content

content to follow the Religon of your Countrey, and I will follow the Religion of mine. I hope all will be well. And as for the Gate that you talk of, all the world knows that that is a great way off of our Countrey. I cannot think that any man in all our parts doth so much as know the way to it; nor need they matter whether they do or no, since we have, as you see, a fine pleasant green Lane, that comes down from our Country the next way into the way.

When *Christian* saw that the man was wise in his own conceit; he said to *Hopeful*, whisperingly. *There is more hopes of a fool than of him.* And said moreover, *When he that is a fool walketh by the way, his wisdom faileth him, and he saith to every one that he is a fool.* What, shall we talk further with him? or out-go him at present? and so leave him to think of what he hath heard already? and then stop again for him afterwards, and see if by degrees we can do any good of him? Then said *Hopeful*,

Prov. 26. 11.

Eccles. 10. 3.

How to carry it to a fool.

Let Ignorance a little while now muse
On what is said, and let him not refuse
Good

Good counſel to embrace, leſt he remain
Still ignorant of what's the chiefeſt gain.
God ſaith, Thoſe that no underſtanding have,
(Although he made them) them he will not ſave.

Hope. He further added, It is not good, I think to ſay all to him at once, let us paſs him by, if you will, and talk to him anon, *even as he is able to bear it.*

So they both went on, and *Ignorance* he came after. Now when they had paſſed him a little way, they entred into a very dark Lane, where they met a man whom ſeven Devils had bound with ſeven ſtrong Cords, and were carrying of him back to the door that they ſaw on the ſide of the Hill. Now good *Chriſtian* began to tremble, and ſo did *Hopeful* his Companion: Yet as the Devils led away the man, *Chriſtian* looked to ſee if he knew him, and he thought it might be one *Turn-away* that dwelt in the Town of *Apoſtacy*. But he did not perfectly ſee his face; for he did hang his head

Mat. 12.45. Prov. 5.22.

The deſtruction of one Turn-away.

head like a Thief that is found: But being gone paſt, *Hopeful* looked after him, and eſpied on his back a Paper with this Inſcription, *Wanton Profeſſor, and damnable Apoſtate.* Then ſaid *Chriſtian* to his Fellow, Now I call to remembrance that which was told me of a thing that happened to a good man hereabout. The name of the man was *Little-Faith*, but a good man, and he dwelt in the Town of *Sincere*. The thing was this; At the entring in of this paſſage, there comes down from *Broad-way-gate*, a Lane, called *Dead mans Lane*; ſo called, pecauſe of the Murders that are commonly done there. And this *Little-Faith* going on Pilgrimage, as we do now, chanced to ſit down there and ſlept. Now there happened at that time, to come down the *Lane* from *Broad-way-gate*, three ſturdy Rogues; and their names were *Faint-heart*, *Miſtruſt*, and *Guilt*, (three Brothers) and they eſpying *Little-Faith* where he was, came galloping up with ſpeed: Now the good man was juſt awaked from his ſleep, and was getting up to go on his Journey. So they

Chriſtia
telleth h
Compani
a ſtory
Little-
Faith.

Broad-w
Gate.
Dead-m
Lane.

tle- th *rob-* *by* nt- irt, Mis- ſt, *and* ilt.

ey got a- y his ver, and ckt him wn.

they came up all to him, and with threatning language bid him ſtand. At this *Litle-Faith* look'd as white as a clout, and had neither power to fight, nor flie. Then ſaid *Faint-heart* Deliver thy Purſe; but he making no haſt to do it, (for he was loth to loſe his Money) *Miſtruſt* ran up to him, and thruſting his hand into his Pocket, pull'd out thence a bag of Silver. Then he cried out, Thieves, Thieves. With that *Guilt* with a great Club that was in his hand, ſtruck *Litle-Faith* on the head, and with that blow fell'd him flat to the ground, were he lay bleeding as one that would bleed to death. All this while the Thieves ſtood by. But at laſt, they hearing that ſome were upon the Road, and fearing leaſt it ſhould be one *Great-grace* that dwells in the City of *Good-confidence*, they betook themſelves to their heels, and left this good man to ſhift for himſelf. Now after a while, *Little-Faith* came to himſelf, and getting up, made ſhift to ſcrable on his way. This was the ſtory.

Hope. *But did they take from him all that ever he had?*

Chr.

Chr. No: the place where his Jewels were, they never ranſack'd; ſo thoſe he kept ſtill; but as I was told, the good man was much afflicted for his loſs. For the Thieves got moſt of his ſpending money. That which they got not, (as I ſaid) were Jewels; alſo he had a little odd Money left, but ſcarce enough to bring him to his Journeys end; nay, (if I was not miſ-informed) he was forced to beg as he went, to keep himſelf alive, (for his Jewels he might not ſell.) But beg, and do what he could, *he went* (as we ſay) *with many a hungry belly* the moſt part of the reſt of the way.

Little-faith *loſt not his beſt things.*

1 Pet. 4. 18.

Little-faith *forced to beg to his Journeys end.*

Hope, *But is it not a wonder they got not from him his Certificate, by which he was to receive his admittance at the Cœleſtial gate.*

Chr. 'Tis a wonder, but they got not that; though they miſt it not through any good cunning of his; for he being diſmayed with their coming upon him, had neither power nor skill to hide any thing; ſo 'twas more by good providence, than by his endeavour, that they miſt

He kept not his beſt things by his own cunning.

2 Tim. 1. 14.

miſt of *that good thing.*

Hope. *But it muſt needs be a comfort to him, that they got not this Jewel from him.*

2 Pet. 1. 9. *Chr.* It might have been great comfort to him, had he uſed it as he ſhould; but they that told me the ſtory, ſaid, That he made but little uſe of it all the reſt of the way; and that becauſe of the diſmay that he had in their taking away his money: indeed he forgot it a great part of the reſt of his Journey; and beſides, when at any time, it came into his mind, and he began to be comforted therewith, then would freſh thoughts of his loſs come again upon him, and thoſe thoughts would ſwallow up all.

Hope. *Alas poor man! this could not but be a great grief unto him.*

He is pitied by both. *Chr.* Grief! Ay, a grief indeed! would it not have been ſo to any of us, had we been uſed as he, to be robbed and wounded too, and that in a ſtrange place, as he was? 'Tis a wonder he did not die with grief, poor heart! I was told, that he ſcattered almoſt all the reſt of the way with nothing but doleful and bitter complaints.

complaints. Telling alſo to all that over took him, or that he overtook in the way as he went, where he was robbed, and how; who they were that did it, and what he loſt; how he was wounded, and that he hardly eſcaped with life.

Hope. *But 'tis a wonder that his neceſſity did not put him upon* ſelling, or pawning *ſome of his Jewels, that he might have wherewith to relieve himſelf in his Journey.*

Chr. Thou talkeſt like one, upon whoſe head is the *ſhell* to this very day: For what ſhould he pawn them? or to whom ſhould he ſell them? In all that Country where he was robbed his Jewels were not accounted of, nor did he want that relief which could from thence be adminiſtred to him? beſides, had his Jewels been miſſing at the Gate of the Cœleſtial City, he had (and that he knew well enough) been excluded from an Inheritance there; and that would have been worſe to him than the appearance, and villany of ten thouſand Thieves.

Chriſtian ſnibbeth his fellow for unadviſed ſpeaking

Hope. *Why art thou ſo tart my Brother?* Eſau *ſold his Birth-right*, Heb. 12. 16. *and*

and that for a mess of Pottage; and that Birth-right was his greatest Jewel: and if he, why might not Little-Faith *do so too?*

A Discourse about Esau *and* Little-Faith.

Chr. Esau did sell his Birth-right indeed, and so do many besides; and by so doing, exclude themselves from the chief blessing, as also that *Caitiff* did. But you must put a difference betwixt *Esau* and *Little-Faith*, and also betwixt their Estates. *Esau*'s Birth-right was Typical, but *Little-Faith*'s Jewels were not so *Esau*'s belly was his God, but *Little-Faiths* belly was not so. *Esau*'s want lay in his fleshy appetite, *Little Faith*'s did not so. Besides, *Esau* could see no further than to the fulfilling of his Lusts; For *I am at the point to die*, said he, *& what good will this Birth-right do me?* But *Little-Faith*, though it was his lot to have but a *little Faith*, was by his *little Faith* kept from such extravagancies; and made to *see* and *prize* his Jewels more, than to sell them, as *Esau* did his Birth-right. You read not any where that *Esau* had *Faith*, no not so much as a *little*: Therefore no marvel, if where the flesh only

Esau *was ruled by his lusts.* Gen. 25. 32.

Esau *never had* Faith.

only bears sway (as it will in that man where no Faith is to resist) if he sells his *Birth-right*, and his Soul and all, and that to the Devil of Hell; for it is with such, as it is with the Ass, *Who in her occasions cannot be turned away.* When their minds are set upon their Lusts; they will have them whatever they cost. But *Little-Faith* was of another temper, his mind was on things Divine; his livelihood was upon things that were Spiritual, and from above: Therefore to what end should he that is of such a temper sell his Jewels, (had there been any that would have bought them) to fill his mind with empty things? Will a man give a peny to fill his belly with Hay? or can you perswade the *Turtle-Dove* to live upon Carrion, like the *Crow?* Though *faithless* ones can for carnal Lusts, pawn, or morgage, or sell what they have, and themselves out-right to boot; yet they that have *faith*, *saving faith*, though but a little of it, cannot do so. Here therefore, my Brother, is thy mistake.

Jer. 2. 24.

Little-Faith *could not live upon* Esau's *Pottage.*

A comparison between the Turtle-Dove *and the* Crow.

Hope. *I acknowledge it; but yet your*

your ſevere reflection had almoſt made me angry.

Chr. Why, I did but compare thee to ſome of the Birds that are of the briſker ſort, who will run to and fro in untrodden paths with the ſhell upon their heads: but paſs by that, and conſider the matter under debate, and all ſhalll be well betwixt thee and me.

Hope. *But* Chriſtian, *Theſe three fellows, I am perſwaded in my heart are but a company of Cowards: would they have run elſe, think you, as they did, at the noiſe of one that was coming on the road? Why did not* Little-Faith *pluck up a greater heart? He might, methinks, have ſtood one bruſh with them, and have yielded when there had been no remedy.*

Hopeful *ſwaggers.*

Chr. That they are Cowards, many have ſaid, but few have found it ſo in the time of Trial. As for a great heart, *Little-Faith* had none; and I perceive by thee my Brother, hadſt thou been the man concerned, thou art but for a bruſh and then to yield. And verily, ſince this is the height of thy ſtomach, now they are

No great heart for God where there is but little faith.

We have more courage when out, than when we are in.

are at a diſtance from us, ſhould they appear to thee, as they did to him, they might put thee to ſecond thoughts.

But conſider again, they are but Journey-men Thieves, they ſerve under the King of the Bottomleſs pit; who, if need be, will come to to their aid himſelf, and his voice is *as the roaring of a Lion.* I my ſelf have been engaged as this *Little Faith* was, and I found it a terrible thing. Theſe three Villains ſet upon me, and I beginning, like a *Chriſtian*, to reſiſt, they gave but a call, and in came their Maſter: I would, as the ſaying is, have given my Life for a Penny, but that, as God would have it, I was cloathed with Armour of Proof. Ay, and yet, though I was ſo harneſſed, I found it hard work to quit my ſelf like a Man; no Men can tell what in that combat attends us, but he that hath been in the battel himſelf.

Pſal. 22. 8. Chriſtian *tells his own experience in this caſe.*

Hope, *Well, but they ran, you ſee, when they did but ſuppoſe that one* Great-Grace *was in the way.*

Chr. True, they have often fled, both they and their Maſter, when

Great-

Great-grace hath but appeared; and no marvel, for he is *the Kings Champion*. But I tro, you will put ſome difference between *Little-Faith* and the *Kings Champion*; all the Kings Subjects are not his Champions: nor can they, when tried, do ſuch feats of War as he. Is it meet to think that a little child ſhould handle *Goliah* as *David* did? or that there ſhould be the ſtrength of an *Ox* in a *Wren*? Some are ſtrong, ſome are weak, ſome have great Faith, ſome have little: this man was one of the weak, and therefore he went to the walls.

The Kings Champion.

Hope. *I would it had been* Great-grace *for their ſakes.*

Chr. If it had been he, he might have had his hands full. For I muſt tell you, that though *Great-grace* is excellent good at his Weapons, and has, and can, ſo long as he keeps them at Swords point, do well enough with them: yet if they get within him, even *Faint-heart*, *Miſtruſt*, or the other, it ſhall go hard but they will throw up his heels. And when a man is down, you know, what can he do.

Who

Who ſo looks well upon *Great-graces* face, ſhall ſee thoſe ſcars and cuts there, that ſhall eaſily give demonſtration of what I ſay. Yea once I heard that he ſhould ſay, (and that when he was in the Combat) *We deſpaired even of life*: How did theſe ſturdy Rogues and their Fellows make *David* groan, mourn, and roar? Yea *Haman* and *Hezekiah* too, though Champions in their day, were forced to beſtir them, when by theſe aſſaulted; and yet, notwithſtanding, they had their Coats ſoundly bruſhed by them. *Peter* upon a time would go try what he could do; but, though ſome do ſay of him, that he is the Prince of the Apoſtles, they handled him ſo, that they made him at laſt afraid of a ſorry Girl.

Beſides, their King is at their whiſtle, he is never out of hearing; and if at any time they be put to the worſt, he, if poſſible, comes in to help them: And, of him it is ſaid, *The Sword of him that layeth at him cannot hold; the Spear, the Dart, nor the Habergeon; he eſteemeth Iron as Straw, and Braſs as rotten Wood. The* Job 41. 26. Leviathans ſturdineſs.

Arrow

Arrow cannot make him flie, Sling-Stones are turned, with him, into ſtubble, Darts are counted as ſtubble, he laugheth at the ſhaking of a Spear: What can a Man do in this caſe? 'Tis true, if a Man could at every turn have *Job's* Horſe, and had skill and courage to ride him, he might do notable things. *For his Neck is cloathed with Thunder, he will not be afraid as the Graſhopper; the Glory of his Noſtrils is terrible, he paweth in the Valley, rejoyceth in his Strength, and goeth out to meet the Armed Men. He mocketh at fear, and is not affrighted, neither turneth back from the Sword. The Quiver ratleth againſt him, the glittering Spear, and the Shield: He ſwalloweth the Ground with fierceneſs and rage, neither believeth he that it is the ſound of the Trumpet. He ſaith among the Trumpets Ha, ha; and he ſmelleth the Battle afar off, the thundring of the Captains, and the ſhoutings.*

The excellent Metal that is in Job's Horſe.

Job 39. 19.

But for ſuch Footmen as thee and I are, let us never deſire to meet with an Enemy, nor vaunt as if we could do better, when we hear of others that they have been ſoiled, nor

nor. be tickled at the thoughts of our own manhood; for ſuch commonly come by the worſt when tried. Witneſs *Peter*, of whom I made mention before: He would ſwagger, ay he would: He would as his vain mind prompted him to ſay, do better, and ſtand more for his Maſter, than all men: But who ſo foiled, and run down with theſe Villannies as he?

When therefore we hear that ſuch Robberies are done on the Kings High-way, two things become us to do: firſt to go out hardneſſed, and to be ſure *to take a ſhield with us*: For it was for want of that, that he that laid ſo luſtily at *Leviathan* could not make him yield. For indeed, if that be wanting, he fears us not at all. Therefore he that had skill hath ſaid, *Above all take this Shield of Faith, wherewith ye ſhall be able to quench all the fiery darts of the wicked.* Ephes. 6. 16.

'Tis good alſo that we deſire of the King a Convoy, yea that he will go with us himſelf. This made *David* rejoyce when in the Valley of the ſhadows of death; and *Moſes* was rather for dying where he *'Tis good to have a convoy.* Exod. 33. 15.

ſtood, than to go one ſtep without his God. O my Brother, if he will but go along with us, what need we be afraid of ten thouſands that ſhall ſet themſelves againſt us, but without him, *the proud helpers fall under the ſlain.*

Pſal. 3. 5, 6, 7, 8.
Pſal. 27. 1, 2, 3.
Iſa. 10. 4.

I for my part have been in the fray before now, and though (through the goodneſs of him that is beſt) I am as you ſee alive: yet I cannot boaſt of my manhood. Glad ſhall I be, if I meet with no more ſuch brunts, though I fear we are not got beyond all danger. However, ſince the Lion and the Bear have not as yet, devoured me, I hope God will alſo deliver us from the next uncircumciſed *Philiſtine.* Then Sang *Chriſtian.*

Poor Little-Faith! *Haſt been among the Thieves!*
Waſt robb'd! Remember this, who ſo believes:
And get more Faith; then ſhall you Victors be
Over ten thouſand, elſe ſcarce over three.

So

So they went on, and *Ignorance* followed. They went then till they came at a place where they ſaw a way put it ſelf into *their* way, and ſeemed withal, to lie as ſtraight as the way which they ſhould go; and here they knew not which of the two to take, for both ſeemed ſtraight before them; therefore here they ſtood ſtill to conſider; And as they were thinking about the way, behold, a man black of fleſh, but covered with a very light Robe, came to them, and asked them, why they ſtood there? They anſwered, They were going to the Cæleſtial City, but knew not which of theſe ways to take. Follow me, ſaid the man, it is thither that I am going. So they followed him in the way that but now came into the road, which by degrees turned, and turned them ſo from the City, that they deſired to go to, that in little time their faces were turned away from it; yet they followed him. But by and by before they were aware, he led them within the compaſs of a Net, in which they were both ſo entangled, that they knew not what

A way and a way.

The flatterer finds them.

Chriſtian and his fellow deluded.

They are taken in a Net.

to do; and with that, *the white robe fell off the black mans back*: then they ſaw where they were. Wherefore there they lay crying ſome time, for they could not get themſelves out.

They bewail their condition.

Ch. Then ſaid *Chriſtian* to his fellow, Now do I ſee my ſelf in an error. Did not the Shepherds bid us beware of the flatterers? As is the

Prov. 29. 5. ſaying of the Wiſe men, ſo we have found it this day: *A man that flattereth his Neighbour, ſpreadeth a Net for his feet.*

Hope. They alſo gave us a note of directions about the way, for our more ſure finding thereof: but therein we have alſo forgotten to read, and have not kept our ſelves from the Paths of the deſtroyer. Here *David* was wiſer than we; for ſaith

Pſal. 17. 4. he, *Concerning the works of men, by the word of thy lips, I have kept me from the paths of the deſtroyer.* Thus they lay bewailing themſelves in the Net. At laſt they eſpied a ſhi-

A ſhining one comes to them with a whip in his hand. ning one coming towards them, with a whip of ſmall cord in his hand. When he was come to the place where they were, he asked them whence they came? and what

they

they did there? They told him, that they were poor Pilgrims, going to *Sion*, but were led out of their way by a black man, cloathed in white; who bid us, ſaid they, follow him for he was going thither too. Then ſaid he with the Whip, it is *Flatterer*, a falſe Apoſtle, that hath tranſformed himſelf into an Angel of Light. So he rent the Net, and let the men out. Then ſaid he to them, Follow me, that I may ſet you in your way again; ſo he led them back to the way, which they had left to follow the *Flatterer*. Then he asked them, ſaying, Where did you lie the laſt night? They ſaid, with the Shepherds upon the delectable Mountains. He asked them then, If they had not of them Shepherds *a note of direction for the way*? They anſwered; Yes. But did you, ſaid he, when you were at a ſtand, pluck out and read your note? They anſwered, No, He asked them why? They ſaid they forgot. He asked moreover, If the Shepherds did not bid them beware of the *Flatterer*? They anſwered, Yes: But we did not imagine, ſaid they, *that this fine-ſpoken man had been he.*

Prov. 29. 5. Dan. 11. 32. 2 Cor. 11. 13, 14.

They are examined, and convicted of forgetfulneſs.

i versaeD fine ſpoken. Rom. 16. 18.

Deut. 25.2. 2 Chron. 6. 26, 27.

Then I saw in my Dream, that he commanded them to *lie down*; which when they did, he chastised them sore, to teach them the good way wherein they should walk; and as he chastised them, he said, *As many as I love, I rebuke and chasten; be zealous therefore, and repent.* This done, he bids them go on their way, and take good heed to the other directions of the Shepherds. So they thanked him for *all* his kindness, and went softly along the right way, Singing.

Rev. 3. 19. *They are whipt, and sent on their way.*

Come hither, you that walk along the way;
See how the Pilgrims fare, that go astray!
They catched are in an intangling Net,
'Cause the good Counsel lightly did forget.
'Tis true, they rescu'd were, but yet you see,
They'er scourg'd to boot: Let this your caution be.

Now after a while, they perceived afar off, one coming softly and alone

lone all along the High-way to meet them. Then ſaid *Chriſtian* to his fellow, yonder is a man with his back toward *Sion*, and he is coming to meet us.

Hope. I ſee him, let us take heed to our ſelves now, leſt he ſhould prove a *Flatterer* alſo. So he drew nearer and nearer, and at laſt came up unto them His name was *Atheiſt*, and he asked them whither they were going. *The Atheiſt meets them.*

Chr. *We are going to the Mount* Sion.

Then *Atheiſt* fell into a very great Laughter. *He laughs at them.*

Chr. *What is the meaning of your Laughter?*

Atheiſt. I laugh to ſee what ignorant perſons you are, to take upon you ſo tedious a Journey; and yet are like to have nothing but your travel for your pains.

Chr. *Why man? Do you think we ſhall not be received?* *They reaſon together.*

Atheiſt. Received; There is no ſuch place as you dream of, in all this world.

Chr. *But there is in the World to come.*

Atheiſt. When I was at home in mine own Country, I heard as you now affirm, and from that hearing went out to ſee, and have been ſeeking this City this twenty years. But find no more of it, than I did the firſt day I ſet out.

Jer. 22. 13. Eccl. 10. 15.

Chr. *We have both heard and believe that there is ſuch a place to be found.*

Atheiſt. Had not I, when at home, believed, I had not come thus far to ſeek: But finding none, (and yet I ſhould, had there been ſuch a Place to be found, for I have gone to ſeek it further than you) I am going back again, and will ſeek to refreſh my ſelf with the things that I then caſt away, for hopes of that, which I now ſee, is not.

The Atheiſt takes up his content in this world.

Chr. Then ſaid *Chriſtian* to *Hopeful* his Fellow, *Is it true which this man hath ſaid?*

Chriſtian proveth his Brother.

Hope. Take heed, he is one of the *Flatterers*; remember what it hath coſt us once already for our harkening to ſuch kind of Fellows. What! no Mount *Sion?* Did we not ſee, from the delectable Mountains, the Gate of the City? Alſo, are we not

Hopefuls gracious anſwer.

2 Cor. 5. 7.

not now to walk by Faith? * Let us go on, ſaid *Hopeful*, leſt the man with the Whip overtakes us again.

* *A remembrance of former chaſtiſements is an help againſt preſent temptations.*

You ſhould have taught me that Leſſon, which I will round you in the ears withal; *Ceaſe, my Son, to hear the Inſtruction that cauſeth to err from the words of knowledge.* I ſay my Brother, ceaſe to hear him, and let us believe to the ſaving of the Soul.

Prov. 19.27. Heb. 10.39.

Chr. *My Brother, I did not put the queſtion to thee, for that I doubted of the Truth of our belief my ſelf: But to prove thee, and to fetch from thee a fruit of the honeſty of thy heart. As for this man, I know that he is blinded by the God of this World: Let thee and I go on, knowing that we have belief of the Truth, and no lie is of the Truth.*

A fruit of an honeſt heart.

1 Joh. 2. 11.

Hope. Now do I rejoyce in hope of the glory of God: ſo they turned away from the man; and he, laughing at them, went his way.

I ſaw then in my Dream, that they went till they came into a certain Country, whoſe air, naturally, tended to make one drowſie, if he came a ſtranger into it. And here *Hopeful* began to be very dull, and heavy of ſleep; wherefore he ſaid unto *Chriſtian*,

They are come to the inchanted grownd.

Hopeful *begins to be drowſie.*

ſtian, I do now begin to grow ſo drowſie, that I can ſcarcely hold up mine eyes; let us lie down here and take one nap.

Chriſtian *keeps him awake.*

Chr. *By no means,* (ſaid the other) *leſt ſleeping, we never awake more.*

Hope. Why my Brother? ſleep is ſweet to the labouring man; we may be refreſhed if we take a nap.

Chr. *Do you not remember, that one of the Shepherds bid us beware of the Inchanted ground? He meant by that, that we ſhould beware of ſleeping; wherefore let us not ſleep as do others but let us watch and be ſober.*

1 Theſ. 5.6.

He is thankful.

Hope. I acknowledge my ſelf in a fault, and had I been here alone, I had by ſleeping run the danger of death. I ſee it is true that the wiſe man ſaith, *Two are better than one.* Hitherto hath thy company been my mercy; *and thou ſhall have a good reward for thy labour.*

Eccleſ. 4. 9.

To prevent drowſineſs, they fall to good diſcourſe

Chr. *Now then,* ſaid Chriſtian, *to prevent drowſineſs in this place, let us fall into good diſcourſe.*

Hope. With all my heart, ſaid the other.

Good diſcourſe prevents drowſineſs.

Chr. *Where ſhall we begin?*

Hope. Where God began with us.

But

But do you begin if you please.

Ch. *I will sing you first this Song.*

When Saints do sleepy grow, let them come hither,
And hear how these two Pilgrims talk together:
Yea, let them learn of them, in any wise
Thus to keep ope their drowsie slumbering eyes.
Saints fellowship if it be manag'd well,
Keeps them awake and that in spight of Hell.

☞ *The Dreamers note.*

Chr. Then *Christian* began and said, *I will ask you a question, How* * *came you to think at first of doing as you do now?*

* *They begin at the beginning of their conversion.*

Hope. Do you mean, How came I at first to look after the good of my soul?

Chr. *Yes, that is my meaning.*

Hope. I continued a great while in the delight of those things which were seen, and sold at our *Fair*; things, which I believe now, would have (had I continued in them still) drowned me in perdition and destruction.

Chr. *What things were they?*

Hope.

Hopefuls *life before converſion.*

Hope. All the Treaſures and Riches of the World. * Alſo *I* delighted much in Rioting, Revelling, Drinking, Swearing, Lying, Uncleanneſs, Sabbath-breaking, and what not, that tended to deſtroy the Soul. But I found at laſt, by hearing and conſidering of things that are Divine, which indeed *I* heard of you, as alſo of beloved *Faithful*, that was put to death for his Faith and good-living in *Vanity-Fair, That the end of theſe things is death.* And that for theſe things ſake the wrath of God cometh upon the children of diſobedience.

Rom. 6.21, 22, 23. Epheſ. 5.6.

Chr. *And did you preſently fall under the power of this conviction?*

* Hopeful *at firſt ſhuts his eyes againſt the light.*

Hope. No, * I was not willing preſently to know the evil of ſin, nor the damnation that fallows upon the commiſſion of it, but endeavoured, when my mind at firſt began to be ſhaken with the word, to ſhut mine eyes againſt the light thereof.

Chr. *But what was the cauſe of your carrying of it thus to the firſt workings of Gods bleſſed Spirit upon you?*

Hope.

Hope. * The cauſes were, 1. I was ignorant that this was the work of God upon me. I never thought that by awakenings for ſin God at firſt begins the converſion of a ſinner. 2. Sin was yet very ſweet to my fleſh and I was loth to leave it. 3. I could not tell how to part with mine old Companions, their preſence and actions were ſo deſirable unto me 4 The hours in which convictions were upon me, were ſuch troubleſome and ſuch heart-affrighting hours, that I could not bear, no not ſo much as the remembrance of them upon my heart.

* *Reaſons of his reſiſting of light.*

Ch. *Then as it ſeems, ſometimes you got rid of your trouble.*

Hope. Yes verily, but it would come into my mind again; and then I ſhould be as bad, nay worſe than I was before.

Chr. *Why, what was it that brought your ſins to mind again?*

Hope. Many things, as,

1. * If I did but meet a good man in the Streets; or,

2. If I have heard any read in the Bible; or,

3. If mine Head did begin to ake; or,

4. If

* *When he had loſt his ſenſe of ſin, what brought it again.*

4. If I were told that ſome of my Neighbors were ſick; or,

5. If I heard the Bell toll for ſome that were dead; or,

6. If I thought of dying my ſelf; or,

7. *If I* heard that ſudden death happened to others.

8. But eſpecially, when *I* thought of my ſelf, that *I* muſt quickly come to Judgement.

Chr. *And could you at any time, with eaſe, get off the guilt of ſin when by any of theſe ways it came upon you?*

Hope. No, not *I*, for then they got faſter hold of my Conſcience. And then, if *I* did but think of going bach to ſin (though my mind was turned againſt it) it would be double torment to me.

When he could no longer ſhake off his guilt by ſinful courſes, then he endeavours to mend.

Chr. *And how did you do then?*

Hope. I thought *I* muſt endeavour to mend my life, for elſe thought *I*, *I* am ſure to be damned.

Chr. *And did you endeavour to mend?*

Hope. Yes, and fled from, not only my ſins, but ſinful Company too; and betook me to Religious Duties, as Praying, Reading Weeping

ing for ſin, ſpeaking Truth to my Neighbors, &c. Theſe things did *I*, with many others, too much here to relate.

Chr. *And did you think your ſelf well then?*

Hope. Yes, for a while; but at the laſt my trouble came tumbling upon me again, and that over the neck of all my Reformations. *Then he thought himſelf well.*

Chr. *How came that about, ſince you were now reformed?*

Hope. There were ſeveral things brought it upon me, eſpecially ſuch ſayings as theſe; *All our righteouſneſſes are as filthy rags. By the works of the Law no man ſhall be juſtified. When you have done all things ſay, We are unprofitable*: with many more ſuch like: From whence *I* began to reaſon with my ſelf thus: If *All* my righteouſneſſes are filthy rags, if by the deeds of the Law, *No* man can be juſtified; And, if when we have done *All*, we are yet unprofitable: Then 'tis but a folly to think of heaven by the Law. *I* further thought thus. * *If* a man runs an hundred pound into the Shop-keepers debt, and after that ſhall pay for all that he *Reformation at laſt could not help, and why.* Iſa. 64. 6. Gal. 2. 16. Luk. 17. 10. * *His being a debtor by the Law troubled him.*

he ſhall fetch, yet if his old debt ſtand ſtill in the Book uncroſſed; for that the Shop-keeper may ſue him, and caſt him into Priſon till he ſhall pay the debt.

Chr. *Well, and how did you apply this to your ſelf?*

Hope. Why, I thought thus with my ſelf; *I* have by my ſins run a great way into God's Book, and that my now reforming, will not pay off that ſcore; therefore *I* ſhould think ſtill under all my preſent amendments, But how ſhall *I* be freed from that damnation that *I* have brought my ſelf in danger of by my former tranſgreſſions?

Chr. *A very good application: but pray go on.*

His eſpying bad things in his beſt duties, troubled him.

Hope. Another thing that hath troubled me, even ſince my late amendments, is, that if *I* look narrowly into the beſt of what *I* do now, *I* ſtill ſee ſin, new ſin, mixing it ſelf with the beſt of that *I* do. So that now *I* am forced to conclude, that notwithſtanding my former fond conceits of my ſelf and duties, *I* have committed ſin enough in one duty to ſend me to Hell, though my

my former life had been faultleſs.

Chr. *And what did you do then?*

Hope. Do! *I* could not tell what to do, till *I* brake my mind to *Faithful*; for he and *I* were well aequainted: And he told me, That unleſs *I* could obtain the righteouſneſs of a man that never had ſinned, neither mine own, nor all the righteouſneſs of the world could ſave me. *This made him break his mind to Faithful, who told him the way to be ſaved.*

Chr. *And did you think he ſpake true?*

Hope. Had he told me ſo when *I* was pleaſed and ſatisfied with mine own amendments, *I* had called him fool for his pains: but now, ſince *I* ſee my own infirmity, and the ſin that cleaves to my beſt performance, *I* have been forced to be of his opinion.

Chr. *But did you think, when at firſt he ſuggeſted it to you, that there was ſuch a man to be found, of whom it might juſtly be ſaid, That he never committed ſin?*

Hope. I muſt confeſs the words at firſt ſounded ſtrangely; but after a little more talk and company with him, I had full conviction about it. *At which he ſtarted at preſent.*

Chr. *And did you ask him what*

man

man this was, and how you must be justified by him?

Heb. 10. Rom. 4. Col. 1. 2 Pet. 1.

Hope. Yes, and he told me it was the Lord Jesus, that dwelleth on the right hand of the most High: * And thus, said he, you must be justified by him, even by trusting to what he hath done by himself in the days of his flesh, and suffered when he did hang on the Tree. I asked him further, How that man's righteousness could be of that efficacy, to justifie another before God? And he told me, He was the mighty God, and did what he did, and died the death also, not for himself, but for me; to whom his doings, and the worthiness of them should be imputed, if I belived on him.

* *A more particular discovery of the way to be saved.*

Chr. *And what did you do then?*

He doubts of acceptation.

Hope. I made my objections against my believing, for that I thought he was not willing to save me.

Chr. *And what said* Faithful *to you then?*

Hope. He bid me go to him and see: Then I said, it was presumption: he said, No: for I was invited to come.* Then he gave me a Book

Matth. 11.28

* *He is better instructed.*

of

of *Jesus* his inditing, to encourage me the more freely to come: And he said concerning that Book, That *every* jot and tittle thereof stood firmer than Heaven and Earth. Then I asked him what I must do when I came? and he told me, I must intreat upon my knees with all my heart and soul, the Father to reveal him to me. Then I asked him further, How I must make my supplication to him? And he said, Go, and thou shalt find him upon a mercy-seat, where he sits all the year long, to give pardon and forgiveness to them that come. I told him that I knew not what to say when I came: * and he bid me say to this effect, *God be merciful to me a sinner, and make me to know and believe in Jesus Christ; for I see that if his righteousness had not been, or I have not faith in that righteousness, I am utterly cast away: Lord, I have heard that thou art a merciful God, and hast ordained that thy Son Jesus Christ should be the Saviour of the world; and moreover, that thou art willing to bestow him upon such a poor sinner as I am, (and I am a sinner indeed) Lord take*

Mat. 24.35.

Psal. 95.6. Dan. 6. 10. Jer.29.12, 13

Exod.25. 22. Levit.16.9. Numb.7.8. Heb.4.6.

* *He is bid to pray.*

take therefore this opportunity, and magnifie thy grace in the Salvation of my ſoul, through thy Son Jeſus Chriſt. Amen.

Chr. *And did you do as you were bidden?*

Hope. Yes, over, and over, and over.

Chr. *And did the Father reveal his Son to you?*

He prays. *Hope.* Not at the firſt, nor ſecond, nor third, nor fourth, nor fifth; no, nor at the ſixth time neither.

Chr. *What did you do then?*

Hope. What! why I could not tell what to do.

Chr. *Had you not thoughts of leaving off praying?*

* *He thought to leave off praying.* *Hope.* * Yes, an hundred times, twice told.

Chr. *And what was the reaſon you did not?*

* *He durſt not leave off praying, and why* *Hope.* * I believed that that was true which had been told me, to wit, That without the righteouſneſs of this Chriſt, all the world could not ſave me: And therefore thought I with my ſelf, If I leave off, I die; and I can but die at the Throne of Grace,

Grace. And withal, this came into my mind, *If it tarry, wait for it, because it will ſurely come, and will not tarry.* So I continued Praying until the Father ſhewed me his Son. Hab. 2.3.

Chr. *And how was he revealed unto you?*

Hope. I did not ſee him with my bodily eyes, but with the eyes of mine underſtanding; and thus it was. One day I was very ſad, I think ſadder than at any one time in my life; and this ſadneſs was through a freſh ſight of the greatneſs and vileneſs of my ſins: And as I was then looking for nothing but *Hell*, and the everlaſting damnation of my Soul, ſuddenly, as I thought, I ſaw the Lord Jeſus look down from Heaven upon me, and ſaying, *Believe on the Lord Jeſus Chriſt and thou ſhalt be ſaved.* Ephes. 1.18, 19. *Chriſt is revealed to him, and how.* Act. 16.30, 31.

But I replied, Lord, I am a great, a very great ſinner; and he anſwered, *My grace is ſufficient for thee.* Then I ſaid, but Lord, what is believing? And then I ſaw from that ſaying, [*He that cometh to me ſhall never hunger, and he that believeth on* 2 Cor. 12.9. John 6. 35.

me

me ſhall never thirſt.]That believing and coming was all one, and that he that came, that is, run out in his heart and affections after Salvation by Chriſt, he indeed believed in Chriſt. Then the water ſtood in mine eyes, and I asked further, But Lord, may ſuch a great ſinner as I am, be indeed accepted of thee, and be ſaved by thee? And I heard him ſay,

John 6.16. *And him that cometh to me, I will in no wiſe caſt out.* Then I ſaid, But how, Lord, muſt I conſider of thee in my coming to thee, that my Faith may be placed aright upon thee? Then

1 Tim. 1.15. Rom. 10.4. chap. 4. he ſaid, *Chriſt Jeſus came into the World to ſave ſinners. He is the end of the Law for righteouſneſs to every one*

Heb. 7.24,25. *that believes. He died for our ſins, and roſe again for our juſtification: He loved us, and waſhed us from our ſins in his own blood. He is Mediator* between God and us. *He ever liveth to make interceſſion for us.* From all which I gathered, that I muſt look for righteouſneſs in his perſon, and for ſatisfaction for my ſins by his Blood; that what he did in obedience to his Fathers Law, and in ſubmitting to the penalty thereof,

was

was not for himself, but for him that will accept it for his Salvation, and be thankful. And now was my heart full of joy, mine eyes full of tears, and mine affections running over with love, to the Name, People, and Ways of Jesus Christ.

Chr. *This was a Revelation of Christ to your soul indeed: But tell me particularly, what effect this had upon your spirit.*

Hope. It made me see that all the World, notwithstanding all the righteousness thereof, is in a state of condemnation. It made me see that God the Father, though he be just, can justly justifie the coming sinner: It made me greatly ashamed of the vileness of my former life, and confounded me with the sense of mine own ignorance; for there never came thought into my heart before now, that shewed me so the beauty of Jesus Christ. It made me love a holy life, and long to do something for the Honour and Glory of the Name of the Lord Jesus. Yea, I thought, that had I now a thousand gallons of blood in my body, I could spill it all for the sake of the Lord Jesus. I saw

I ſaw then in my Dream, that *Hopeful* looked back and ſaw *Ignorance*, whom they had left behind, coming after. *Look* ſaid he, to *Chriſtian*, *how far yonder young ſter loiereth behind.*

Chr. Ay, ay, I ſee him he careth not for our company.

Hope. *But I tro, it would not have hurt him, had he kept pace with us hitherto.*

Chr. That's true, but I warrant you he thinketh otherwiſe.

Young Ignorance *comes up again.*

Hope. *That I think he doth, but however let us tarry for him.* So they did.

Then *Chriſtian* ſaid to him, *Come away man, why do you ſtay ſo behind?*

Their Talk.

Ign. I take my pleaſure in walking alone, even more a great deal than in company, unleſs I like it the better.

Then ſaid *Chriſtian* to *Hopeful*, (but ſoftly) *did I not tell you he cared not for our company: But however* ſaid he, *come up and let us talk away the time in this ſolitary place.* Then directing his Speech to *Ignorance*, he ſaid, *Come, how do you? how ſtands it between God and your Soul now?*

Ignor.

Ignor. * I hope well, for I am alwaies full of good motions, that come into my mind to comfort me as I walk.

* Ignorances *hope, and the ground of it.* Prov.28.29.

Chr. *What good motions? pray tell us.*

Ignor. Why, I think of God and Heaven.

Chr. *So do the Devils and damned Souls.*

Ignor. But I think of them, and desire them.

Chr. *So do many that are never like to come there*: The Soul of the Sluggard desires, and hath nothing.

Ignor. But I think of them, and leave all for them.

Chr. *That I doubt, for leaving of* all *is an hard matter; yea a harder matter than many are aware of. But why, or by what, art thou perswaded that thou hast left all for God and Heaven.*

Ignor. My heart tells me so.

Chr. *The wise man says,* He that trusts his own heart is a fool. Prov.28.29

Ignor. That is spoken of an evil heart, but mine is a good one.

Chr. *But how dost thou prove that?*

Ignor. It comforts me in hopes of Heaven.

Chr. *That may be, through its deceitfulneſs; for a mans heart may miniſter comfort to him in the hopes of that thing, for which he yet has no ground to hope.*

Ignor. But my heart and life agree together, and therefore my hope is well grounded.

Chr, *Who told thee that thy heart and life agree together?*

Ignor. My heart tells me ſo.

Chr. *Ask my fellow if I be a Thief: Thy heart tells thee ſo; Except the word of God beareth witneſs in this matter, other teſtimony is of no value.*

Ignor. But is it not a good heart that has good thoughts? And is not that a good life, that is according to Gods Commandments?

Chr. *Yes, that is a good heart that hath good thoughts, and that is a good life that is according to Gods Commandments: But it is one thing indeed to have theſe, and another thing, only, to think ſo.*

Ignor. Pray, what count you good thoughts, and a life according to Gods Commandments?

Chr. *There are good thoughts of divers kinds ſome reſpecting our ſelves, ſome*

ſome God, ſome Chriſt, and ſome other things.

Ignor. What be good thoughts reſpecting our ſelves.

Chr. *Such as agree with the Word of God.* *What are good thoughts.*

Ignor. When does our thoughts of our ſelves, agree with the Word of God?

Chr. *When we paſs the ſame Judgment upon our ſelves which the Word paſſes: To explain my ſelf, The Word of God ſaith of perſons in a natural condition.* There is none righteous, there is none that doth good. *It ſaith alſo,* That every imagination of the heart of man is only evil, and that continually. *And again,* The imagination of mans heart is evil from his Youth. *Now then, when we think thus of our ſelves, having ſenſe thereof, then are our thoughts good ones, becauſe according to the Word of God.* Rom. 3. Gen. 6.8.

Ignor. I will never believe that my heart is thus bad.

Chr. *Therefore thou never hadſt one good thought concerning thy ſelf in thy life. But let me go on: As the Word paſſeth a judgment upon our HEART, ſo it paſſeth a Judgment*

upon our WAYS; *& when our thoughts of our* HEARTS *and* WAYS *agree with the judgment which the Word giveth of both, then are both good, because agreeing thereto.*

Ignor. Make out your meaning.

Chr. *Why, the Word of God ſaith,* Plal. 125.5. Prov.2.15. Rom. 3. *That mans ways are crooked ways, not good, but perverſe: It ſaith, they are naturally out of the good way, that they have not known it. Now when a man thus thinketh of his waies, I ſay when he doth ſenſibly, and with heart-humiliation thus think, then hath he good thoughts of his own ways, becauſe his thoughts now agree with the judgment of the Word of God.*

Ignor. What are good thoughts concerning God?

Chr. *Even (as I have ſaid concerning our ſelves) when our thoughts of God do agree with what the Word ſaith of him. And that is; when we think of his Being and Attributes as the Word hath taught: Of which I cannot now diſcourſe at large. But to ſpeak of him with reference to us, Then we have right thoughts of God, when we think that he knows us better than we know our ſelves, and can ſee in us, more, and*

and where we can ſee none in our ſelves; when he think he knows our inmoſt thoughts, and that our heart, with all its depths, is always open unto his eyes: Alſo when we think that all our righteouſneſs ſtincks in his noſtrils, and that therefore he cannot abide to ſee us ſtand before him in any confidence, even of all our beſt performances.

Ignor. Do you think that I am ſuch a fool, as to think God can ſee no further than I? or that I would come to God in the beſt of my performances?

Chr. *Why, how doſt thou think in this matter?*

Ignor. Why, to be ſhort, I think I muſt believe in Chriſt for Juſtification.

Chr. *How! think thou muſt believe in Chriſt, when thou ſeeſt not thy need of him! Thou neither ſeeſt thy original, nor actual infirmities, but haſt ſuch an opinion of thy ſelf, and of what thou doeſt, as plainly renders thee to be one that did never ſee a neceſſity of Chriſts perſonal righteouſneſs to juſtifie thee before God. How then doſt thou ſay, I believe in Chriſt?*

Ignor. I believe well enough for all that.

Chr. *How doſt thou believe?*

Ignor. I believe that Chriſt died for ſinners, and that I ſhall be juſtified before God from the curſe, through his gracious acceptance of my obedience to his Law: or thus, Chriſt makes my Duties that are religious, acceptable to his Father by vertue of his Merits; and ſo ſhall I be juſtified.

Chr. *Let me give an anſwer to this Confeſſion of thy Faith.*

The Faith of Ignorance.

1. *Thou believeſt with a fantaſtical Faith, for this Faith is no where deſcribed in the Word.*

2. *Thou believeſt with a falſe Faith, becauſe it taketh Juſtification from the perſonal righteouſneſs of Chriſt, and applies it to thy own.*

3. *This Faith maketh not Chriſt a Juſtifier of thy perſon, but of thy actions; and of thy perſon for thy actions ſake, which is falſe.*

4. *Therefore this faith is deceitful, even ſuch as will leave thee under wrath, in the day of God Almighty. For true Juſtifying Faith puts the ſoul (as ſenſible of its loſt condition by the Law) upon flying for refuge unto Chriſts righteouſneſs: (which Righteouſneſs of*

of his, is, not an act of grace, by which he maketh for Juſtification, thy *obedience accepted of God, but* his *perſonal obedience to the Law in doing and ſuffering for us, what that required at our hands.) This righteouſneſs, I ſay, true Faith accepteth, under the skirt of which, the ſoul being ſhrouded, and by it preſented as ſpotleſs before God, it is accepted and acquit from condemnation.*

Ignor. What! would you have us truſt to what Chriſt in his own perſon has done without us? This conceit would looſen the reins of our luſt, and tollerate us to live as we liſt. For what matter how we live if we may be juſtified by Chriſts perſonal righteouſneſs from all, when we believe it?

Chr. Ignorance *is thy name, and as thy name is, ſo art thou; even this thy anſwer demonſtrateth what I ſay.* Ignorant *thou art of what juſtifying righteouſneſs is, and, as* Ignorant *how to ſecure thy Soul through the Faith of it from the heavy wrath of God. Yea, thou alſo art* Ignorant *of the true effects of ſaving Faith in this righteouſneſs of Chriſt, which is to how and*

win over the heart to God in Chriſt, to love his Name, his Word, Ways and People, and not as thou ignorantly *imagineſt.*

Hope. Ask him if ever he had Chriſt revealed to him from Heaven?

Ignorance *jangles with them.*

Ignor. *What! you are a man for revelations! I believe that what both you, and all the reſt of you ſay about that matter, is but the fruit of diſtracted brains,*

Hope. Why man! Chriſt is ſo hid in God from the natural apprehenſions of the fleſh, that he cannot by any man be ſavingly known, unleſs God the Father reveals him to them.

He ſpeaks reproachfully of what he knows not.

Ignor. *That is your Faith, but not mine; yet mine I doubt not, is as good as yours: though I have not in my head ſo many whimſies as you.*

Chr. Give me leave to put in a word: You ought not ſo ſlightly to ſpeak of this matter: for this I will boldly affirm, (even as my good Companion hath done) that no man can know Jeſus Chriſt but by the revelation of the Father: yea, and faith too, by which the ſoul layeth hold upon Chriſt (if it be right) muſt be wrought by the exceeding greatneſs

Matth. 11. 28. 1 Cor. 11. 3. Eph. 1. 18, 19.

neſs of his mighty power, the working of which Faith, I perceive, poor *Ignorance*, thou art ignorant of. Be awakened then, ſee thine own wretchedneſs, and flie to the Lord Jeſus; and by his righteouſneſs, which is the righteouſneſs of God, (for he himſelf is God) thou ſhalt be delivered from condemnation.

Ignor. *You go ſo faſt, I cannot keep pace with you; do you go on before, I muſt ſtay a while behind.* The talk broke up.

Then they ſaid.

Well Ignorance, *wilt thou yet foolish (be,*
To ſlight good Counſel, ten times given thee?
And if thou yet refuſe it, thou ſhalt know
E're long the evil of thy doing ſo:
Remember man in time, ſtoop, do not fear,
Good counſel taken well ſaves; therefore hear:
But if thou yet ſhalt ſlight it, thou wilt be
The loſer (Ignorance) *I'le warrant thee,*

Then *Chriſtian* addreſſed thus himſelf to his fellow.

Chr. Well, come my good *Hopeful*, I perceive that thou and I muſt walk by our ſelves again.

So I ſaw in my Dream, that they went on apace before, and *Ignorance* he came hobling after. Then ſaid *Chriſtian* to his Companion, *It pitties me much for this poor man, it will certainly go ill with him at laſt.*

Hope. Alas, there are abundance in our Town in his condition; whole Families, yea, whole Streets. (and that of Pilgrims too;) and if there be ſo many in our parts, how many think you muſt there be in the place where he was born?

Chr. *Indeed the Word ſaith,* He hath blinded their eyes, leſt they ſhould ſee, *&c. But now we are by our ſelves, what do you think of ſuch men? Have they at no time, think you, convictions of ſin, and ſo conſequently, fears that their ſtate is dangerous?*

Hope. Nay, do you anſwer that queſtion your ſelf, for you are the elder man.

Chr. *Then, I ſay, ſometimes (as I think) they may, but they being naturally ignorant, underſtand not that*

ſuch

ſuch convictions tend to their good; and therefore they do deſperately ſeek to ſtifle them, and preſumptuouſly continue to flatter themſelves in the way of their own hearts.

Hope. I do believe, as you ſay, that fear tends much to mens good, and to make them right, at their beginning to go on Pilgrimage. *The good uſe of fear.*

Chr. *Without all doubt it doth, if it be right; for ſo ſays the Word,* The fear of the Lord is the beginning of Wiſdom. Job 28.29. Pſal. 111.10. Prov. 17. ch. 9,10.

Hope. How will you deſcribe right fear?

Chr. *True, or right fear is diſcovered by three things.* *Right fears.*

1. By its riſe. It is cauſed by ſaving convictions for ſin.

2. It driveth the ſoul to lay faſt hold of Chriſt for ſalvation.

3. It begetteth and continueth in the ſoul a great reverence of God, his word, and ways, keeping it tender, and making it afraid to turn from them, to the right hand, or to the left, to any thing that may diſhonour God, break its peace, grieve the Spirit, or cauſe the enemy to ſpeak reproachfully.

Hope.

Hope. Well ſaid, I believe you have ſaid the truth. Are we now almoſt got paſt the Inchanted ground?

Chr. *Why, are you weary of this diſcourſe?*

Hope. No verily, but that I would know where we are.

Why ignorant perſons ſtifle convictions.

Chr. *We have not now above two Miles further to go thereon. But let us return to our matter.* * *Now the Ignorant know not that ſuch convictions that tend to put them in fear, are for their good, and therefore they ſeek to ſtifle them.*

* *In general.*

Hope. How do they ſeek to ſtifle them?

* 2. *In particular.*

Chr. * 1. They think that thoſe fears are wrought by the Devil (though indeed they are wrought of God) and thinking ſo, they reſiſt them, as things that directly tend to their overthrow. 2. They alſo think that theſe fears tend to the ſpoiling of their Faith, (when alas for them, poor men that they are! they have none at all) and therefore they harden their hearts againſt them. 3. They preſume they ought not to fear, and therefore, in deſpite of them wax preſumptuouſly confident

fident. 4. They ſee that thoſe fears tend to take away from them their pitiful old ſelf-holineſs, and therefore they reſiſt them with all their might.

Hope. I know ſomething of this my ſelf; for before I knew my ſelf it was ſo with me.

Chr. *Well, we will leave at this time our Neighbor* Ignorance *by himſelf, and fall upon another profitable queſtion.*

Hope. With all my heart but you ſhall ſtill begin. *Talk about one* Temporary.

Chr. *Well then, Did you not know about ten years ago; one* Temporary *in your parts, who was a forward man in Religion then?*

Hope. Know him! Yes, he dwelt in *Graceleſs*, a Town about two miles off of *Honeſty*, and he dwelt next door to one *Turn-back*. *Where he dwelt.*

Chr. *Right, he dwelt under the ſame roof with him. Well, that man was much awakened once; * I believe that then he had ſome ſight of his ſins, and of the wages that was due thereto.* * *He was towardly once.*

Hope. I am of your mind, for (my houſe not being above three miles from him) he would oft-times come

to

to me, and that with many tears. Truly I pitied the man, and was not altogether without hope of him; but one may see, it is not every one that cries, *Lord, Lord.*

Chr. *He told me once, That he was resolved to go on Pilgrimage, as we go now; but all of a sudden he grew acquainted with one* Save-self, *and then he became a stranger to me.*

Hope. Now since we are talking about him let us a little enquire into the reason of the sudden back-sliding of him and such others.

Chr. *It may be very profitable, but do you begin.*

Hope. Well then there are in my judgment four reasons for it.

Reason, why towardly ones go back.

1. Though the Consciences of such men are awakened, yet their minds are not changed: therefore when the power of guilt weareth away, that which provoked them to be religious ceaseth. Wherefore they naturally turn to their own course again: even as we see the Dog that is sick of what he hath eaten, so long as his sickness prevails, he vomits and casts up all: not that he doth this of a free mind (if we

may

may ſay a dog has a mind) but becauſe it troubleth his ſtomach; but now when his ſickneſs is over, and ſo his ſtomach eaſed, his deſires being not at all alienate from his vomit, he turns him about, and licks up all. And ſo it is true which is written, *The Dog is turned to his own vomit again.* Thus, I ſay, being hot for Heaven, by vertue only of the ſenſe and fear of the torments of Hell, as their ſenſe of Hell, and the fears of damnation chills and cools, ſo their deſires for Heaven and Salvation cooll alſo. So then it comes to paſs, that when their guilt and fear is gone, their deſires for Heaven and Happineſs die; and they rerurn to their courſe again, 2 Pet. 2. 22.

2. Another reaſon is, They have ſlaviſh fears that do over maſter them. I ſpeak now of the fears that they have of men: *For the fear of men bringeth a ſnare* So then, though they ſeem to be hot for Heaven, ſo long as the flames of Hell are about their ears, yet when that terror is a little over, they betake themſelves to ſecond thoughts; namely, that 'tis good to be wiſe, and not to run Prov. 29. 25.

(for

(for they know not what) the hazard of losing all; or at least, of bringing themselves into unavoidable and unnecessary troubles: and so they fall in with the world again.

3. The shame that attends Religion, lies also as a block in their way; they are proud and haughty, and Religion in their eye is low and contemptible: Therefore when they have lost their sense of Hell, and wrath to come, they return again to their former course.

4. Guilt, and to meditate terror, are grievous to them, they like not to see their misery before they come into it: Though perhaps the sight of it first, if they loved that sight, might make them flie whither the righteous flie and are safe; but because they do, as I hinted before even shun the thoughts of guilt and terror: therefore, when once they are rid of their awakenings about the terrors and wrath of God they harden their hearts gladly, and chuse such ways as will harden them more and more.

Chr. *You are pretty near the business, for the bottom of all is, for want of*

of a change in their mind & will. And therefore they are but like the Fellon that ſtandeth before the Judge, he quakes and trembles, and ſeems to repent moſt heartily; but the bottom of all is, the fear of the Halter, not that he hath any deteſtation of the offences; as is evident, becauſe, let but this man have his liberty, and he will be a Thief, and ſo a Rogue ſtill; whereas, if his mind was changed, he would be otherwiſe.

Hope. Now I have ſhewed you the reaſons of their going back, do you ſhew me the manner thereof.

Chr. *So I will willingly.*

How the Apoſtate goes back.

1. They draw off their thoughts all that they may from the remembrance of God, Death, and Judgment to come.

2. Then they caſt off by degrees private Duties, as Cloſet-Prayer, curbing their luſts, Watching, ſorrow for Sin, and the like.

3. Then they ſhun the company of lively and warm Chriſtians.

4. After that, they grew cold to publick Duty, as Hearing, Reading, Godly Conference, and the like.

5. Then they begin to pick holes, as we ſay, in the Coats of ſome of the

the Godly, and that deviliſhly, that they may have a ſeeming colour to throw Religion (for the ſake of ſome infirmity they have ſpied in them) behind their backs.

6. Then they begin to adhere to, and aſſociate themſelves with carnal, looſe, and wanton men.

7. Then they give way to carnal, and wanton diſcourſes in ſecret; and glad are they if they can ſee ſuch things in any that are counted honeſt, that they may the more boldly do it through their example.

8. After this, they begin to play with little ſins openly.

9. And then, being hardened, they ſhew themſelves as they are. Thus being lanched again into the gulf of miſery, unleſs a Miracle of Grace prevent it, they everlaſtingly periſh in their own deceivings.

Now I ſaw in my Dream, that by this time the Pilgrims were got over the Inchanted Ground, and entering into the Country of *Beulah*, whoſe Air was very ſweet and pleaſant, the way lying directly through it, they ſolaced themſelves there for a ſeaſon. Yea, here they heard continually

Iſa. 62. 4. Cant. 2. 10, 11, 12.

ally the ſinging of Birds, and ſaw every day the flowers appear in the earth: and heard the voice of the Turtle in the Land. *In* this Country the Sun ſhineth night and day; wherefore this was beyond the Valley of the *ſhadow of death*, and alſo out of the reach of *Giant Deſpair*: neither could they from this place ſo much as ſee *Doubting Caſtle*. Here they were within ſight of the City they were going to: alſo here met them ſome of the inhabitants thereof. For in this Land the ſhining Ones commonly walked, becauſe it was upon the borders of Heaven. In this Land alſo the contract between the Bride and the Bridegroom was renewed: Yea here, *as the Bridegroom rejoyceth over the Bride, ſo did their God rejoyce over them.* Here they had no want of Corn and Wine; for in this place they met with abundance of what they had ſought for in all their Pilgrimages. Here they heard voices from out of the City, loud voice, ſaying, *Say ye to the daughter of* Zion, *Behold thy ſalvation cometh; behold his reward is with him.* Here all the Inhabitants of the Country called

Angels.

Iſa. 62. 5.

Verſe 8.

Verſe 11.

Verſe 12. called them, *The holy people, the redeemed of the Lord, ſought out*, &c.

Now as they walked in this Land, they had more rejoycing than in parts more remote from the Kingdom, to which they were bound; & drawing near to the City, they had yet a more perfect view thereof, it was builded of Pearls and Precious Stones, alſo the Street thereof was paved with Gold, ſo that by reaſon of the natural glory of the City, and the reflection of the Sun-beams upon it, *Chriſtian*, with deſire fell ſick, *Hopeful* alſo had a fit or two of the ſame Diſeaſe: Wherefore here they lay by it a while crying out becauſe of their pangs, *If you ſee my Beloved tell him that I am ſick of love.*

But being a little ſtrengthned, and better able to bear their ſickneſs, they walked on their way, and came yet nearer and nearer, where were Orchards, Vineyards, and Gardens, and their Gates opened into the High-way. Now as they came up to theſe places, behold the Gardener ſtood in the way; to whom the Pilgrims ſaid, Whoſe goodly Vineyards
Deut. 23. 24. and Gardens are theſe? He anſwered,

ed, They are the Kings, and are planted here for his own delights, and alſo for the ſolace of Pilgrims. So the Gardener had them into the Vineyards, and bid them refreſh themſelves with the dainties; he alſo ſhewed them there the Kings Walks and the Arbors where he delighted to be: And here they tarried and ſlept.

Now I beheld in my Dream, that they talked more in their ſleep at this time, than ever they did in all their Journey; and being in a muſe thereabout, the Gardener ſaid even to me, Wherefore muſeſt thou at the matter? It is the nature of the fruit of the Grapes of theſe Vineyards to go down ſo ſweetly, as to cauſe the lips of them that are aſleep to ſpeak.

So I ſaw that when they awoke, they addreſſed themſelves to go up to the City. But, as I ſaid the reflections of the Sun upon the City, (for the City was pure Gold) was ſo extremely glorious, that they could not, as yet, with open face behold it, but through an *Inſtrument* made for that purpoſe. So I ſaw, that as they

Rev. 21.18.

1 Cor. 3.18.

they went on, there met them two men, in Raiment that ſhone like Gold; alſo their faces ſhone as the light.

Theſe men asked the Pilgrims whence they came? and they told them. They alſo asked them, where they had lodged, what difficulties, and dangers, what comforts and pleaſures they had met in the way? and they told them. Then ſaid the men that met them, You have but two difficulties more to meet with, and then you are in the City.

Chriſtian then and his Companion asked the men to go along with them, ſo they told them they would; but, ſaid they, you muſt obtain it by your own Faith. So I ſaw in my Dream that they went on together till they came in ſight of the Gate.

Now I further ſaw, that betwixt them and the Gate was a River, but there was no Bridge to go over; the River was very deep: at the *Death.* ſight therefore of this River, the Pilgrims were much ſtun'd, but the men that went with them, ſaid, You muſt go through, or you cannot come at the Gate.

The

The Pilgrims then began to enquire if there was no other way to the Gate; to which they answered, Yes; but there hath not any, save two, to wit, *Enoch* and *Elijah*, been permitted to tread that path, since the foundation of the world, nor shall untill the last Trumpet shall sound. The Pilgrims then, especially *Christian*, began to despond in his mind, & looked this wsy and that, but no way could be found by them, by which they might escape the River. Then they asked the men if the Waters were all of a depth? they said no; yet they could not help them in that case; for, said they, *You shall find it deeper or shallower, as you Believe in the King of the place.*

Death is not welcome to nature, though by it we pass out of this world into glory.

1 Cor. 15. 51, 52.

Angels help us not comfortably through Death.

They then addressed themselves to the Water, and entering, *Christian* began to sink, and crying out to his good friend *Hopeful*; he said, I sink in deep Waters, the Billows go over my head, all his waves go over me, *Selah.*

Then said the other, Be of good cheer my Brother, I feel the bottom, and it is good. Then said *Christian*, Ah my friend, the sorrows of death

Christians conflict at the hour of death.

death have compaſſed me about, I ſhall not ſee the Land that flows with Milk and Honey. And with that, a great darkneſs and horror fell upon *Chriſtian*, ſo that he could not ſee before him; alſo here he in great meaſure loſt his ſenſes, ſo that he could neither remember nor orderly talk of any of thoſe ſweet refreſhments that he had met with in the way of his Pilgrimage. But all the words that he ſpake, ſtill tended to diſcover that he had horror of mind, and hearty fears that he ſhould die in that River, and never obtain entrance in at the Gate: Here alſo, as they that ſtood by perceived, he was much in the troubleſome thoughts of the ſins that he had committed, both ſince and before he began to be a Pilgrim. 'Twas alſo obſerved, that he was troubled with apparitions of Hopgoblins and evil Spirits, For ever and anon he would intimate ſo much by words. *Hopeful* therefore here had much ado to keep his Brothers head above water, yea ſometimes he would be quite gone down, and then e're a while he would riſe up again half dead.

dead *Hopeful* alſo would endeavour to comfort him, ſaying, Brother, I ſee the Gate, and men ſtanding by it to receive us. But *Chriſtian* would anſwer, 'Tis you, 'tis you they wait for, you have been *Hopeful* ever ſince I knew you: and ſo have you, ſaid he to *Chriſtian*. Ah Brother, ſaid he, ſurely if I was right, he would now ariſe to help me; but for my ſins he hath brought me into the ſnare, and hath left me. Then ſaid *Hopeful*, My Brother, you have quite forgot the Text, where it is ſaid of the wicked, *There is no band in their death, but their ſtrength is firm, they are not troubled as other men, neither are they plagued like other men.* Theſe troubles and diſtreſſes that you go through in theſe Waters, are no ſign that God hath forſaken you, but are ſent to try you, whether you will call to mind that which heretofore you have received of his goodneſs, and live upon him in your diſtreſſes.

Then I ſaw in my Dream that *Chriſtian* was in a muſe a while; to whom alſo *Hopeful* added this word, *Be of good cheer, Jeſus Chriſt maketh*

Chriſtian *delivered from his tears in death.*

maketh thee whole: And with that *Chriſtian* brake out with a loud voice, Oh I ſee him again! and he tells me, *When thou paſſeſt through the waters, I will be with thee, and through the Rivers, they ſhall not overflow thee.* Then they both took courage, and the enemy was after that as ſtill as a ſtone, until they were gone over. *Chriſtian* therefore preſently found ground to ſtand upon; and ſo it followed that the reſt of the River was but ſhallow. Thus they got over. Now upon the bank of the River, on the other ſide, they ſaw the two ſhining men again, who there waited for them. Wherefore being come out of the River, they ſaluted them, ſaying, *We are miniſtring Spirits, ſent forth to miniſter for thoſe that ſhall be heirs of ſalvation.* Thus they went along towards the Gate, now you muſt note that the City ſtood upon a mighty hill, but the Pilgrims went up that hill with eaſe, becauſe they had theſe two men to lead them up by the arms; alſo they had left their *Mortal* Garments behind them in the River: for though they went in with

Iſa. 40.2.

The Angels do wait for them ſo ſoon as they are come out of this world.

They have put off mortality.

with them, they came out without them. They therefore went up here with much agility and ſpeed though the foundation upon which the City was framed was higher than the Clouds. They therefore went up through the Regions of the Air, ſweetly talking as they went, being comforted, becauſe they ſafely got over the River, and had ſuch glorious Companions to attend them.

The talk that they had with the ſhining Ones, was about the glory of the place, who told them, that the beauty and glory of it was inexpreſſible. There, ſaid they, is the Mount *Sion*, the heavenly *Jeruſalem*, the innumerable company of Angels, and the Spirits of Juſt Men made perfect: You are going now, ſaid they, to the Paradice of God, wherein you ſhall ſee the Tree of Life, and eat of the never-fading fruits thereof: and when you come there, you ſhall have white Robes given you, and your walk and talk ſhall be every day with the King, even all the days of eternity. There you ſhall not ſee again, ſuch things as you ſaw when you were in the

Heb. 12.22, 23, 24. Rev. 2.7. Rev. 3.4.

Rev. 22.1.

lower Region upon the earth, to wit, ſorrow, ſickneſs, affliction, and
Iſa. 57.1,2. death, *for the former things are paſſed away.* You are going now to
Iaſ. 65.14. *Abraham, to Iſaac,* and *Jacob,* and to the Prophets; men that God hath taken away from the evil to come, and that are now reſting upon their Beds, each one walking in his righteouſneſs. The men then asked, what muſt we do in the holy place? To whom it was anſwered, You muſt there receive the comfort of all your toil, and have joy for all your ſorrow; you muſt reap what you have ſown, even the fruit of all your Prayers, and Tears, and ſuf-
Gal. 6. 7. ferings for the King by the way. In that place you muſt wear Crowns of Gold, and enjoy the perpetual
John 3. 2. ſight and Viſions of the *Holy One, for there you ſhall ſee him as he is.* There alſo you ſhall ſerve him continually with praiſe, with ſhouting and thanſgiving, whom you deſired to ſerve in the World, though with much difficulty, becauſe of the infirmity of your fleſh. There your eyes ſhall be delighted with ſeeing, and your ears with hearing, the pleaſant

pleasant voice of the mighty One. There you shall enjoy your friends again, that are gone thither before you; and there you shall with joy receive, even every one that follows into the Holy place after you. There also you shall be cloathed with Glory and Majesty, and put into an equipage fit to ride out with the King of Glory. When he shall come with sound of Trumpet in the Clouds, as upon the wings of the wind, you shall come with him; and when he shall sit upon the Throne of Judgement, you shall sit by him; yea, and when he shall pass Sentence upon all the workers of iniquity, let them be Angels or Men, you also shall have a voice in that Judgement, because they were his, and your enemies. Also when he shall again return to the City, you shall go too, with sound of Trumpet, and be ever with him.

1 Thes. 4. 17. 14. 15, 16. Jude 14. Dan. 7. 9, 10. 1 Cor. 6. 2, 3.

Now while they were thus drawing towards the Gate, behold a company of the Heavenly Host came out to meet them: To whom it was said, by the other two shining Ones, These are the men that have loved

our

our Lord, when they were in the World; and that have left all for his holy Name, and he hath ſent us to fetch them, and we have brought them thus far on their deſired Journey; that they may go in and look their Redemer in the face with joy. Then the Heavenly Hoſt gave a great ſhout, ſaying, *Bleſſed are they that are called to the Marriage Supper of the Lamb.*

Rev. 19.

There came out alſo at this time to meet them, ſeveral of the Kings Trumpeters, cloathed in white and ſhining Rayment, who with melodious noiſes, and loud, made even the Heavens to eccho with their ſound. Theſe Trumpeters ſaluted *Chriſtian* and his Fellow with ten thouſand welcomes from the world: and this they did with ſhouting and ſound of Trumpet.

This done they compaſſed them round on every ſide; ſome went before, ſome behind, and ſome on the right hand, ſome on the left (as 'twere to guard them through the upper Regions) continually ſounding as they went, with melodious noiſe, in notes on high; ſo that the very

very ſight was to them that could behold it, as if Heaven it ſelf was come down to meet them. Thus therefore they walked on together, and as they walked, ever and anon, theſe Trumpeters, even with joyful ſound, would, by mixing their Muſick, with looks and geſtures, ſtill ſignifie to *Chriſtian* and his Brother how welcome they were into their company, and with what gladneſs they came to meet them: And now were theſe two men, as 'twere, in Heaven, before they came at it; being ſwallowed up with the ſight of Angels, and with hearing of their melodious notes. Here alſo they had the City it ſelf in view, and they thought they heard all the Bells therein to ring, to welcome them thereto: but above all, the warm and joyful thoughts that they had about their own dwelling there, with ſuch company, and that for ever and ever. Oh! by what tongue or pen can their glorious joy be expreſſed: Thus they came up to the Gate.

Now when they were come up to the Gate, there were written over it

in

Rev. 22. 14. in Letters of Gold, *Bleſſed are they that do his Commandments, that they may have right to the Tree of Life; and may enter in through the Gates into the City.*

Then I ſaw in my Dream, that the ſhining men bid them call at the Gate; the which when they did, ſome from above looked over the Gate; to wit, *Enoch*, *Moſes* and *Elijah*, *&c.* to whom it was ſaid, Theſe Pilgrims are come from the City of *Deſtruction*, for the love that they bear to the King of this place: and then the Pilgrims gave in unto them each man his Certificate, which they had received in the beginning; thoſe therefore were carried into the King, who when he had read them, ſaid, Where are the men? to whom it was anſwered, They are ſtanding without the Gate, the King then commanded to open the Gate;

Iſa. 26. 2. *That the righteous Nation*, ſaid he, *that keepeth Truth may enter in.*

Now I ſaw in my Dream, that theſe two men went in at the Gate; and loe, as they entred, they were transfigured, and they had Raiment put on that ſhone like Gold. There

Was

was also that met them with Harps and Crowns, and gave them to them; the Harp to praise withal, and the Crowns in token of honor: Then I heard in my Dream, that all the Bells in the City rang again for joy; and that it was said unto them, *Enter ye into the joy of our Lord.* I also heard the men themselves, that they sang with a loud voice, saying, *Blessing, Honour, Glory, and Power, be to him that sitteth upon the Throne, and to the Lamb for ever and ever.* Rev. 5. 13, 14.

Now just as the Gates were opened to let in the men, I looked in after them; and behold, the City shone like the Sun, the Streets also were paved with Gold, and in them walked many men with Crowns on their heads, Palms in their hands, and golden Harps to sing praises withal.

There were also of them that had wings, and they answerd one another without intermition, saying, *Holy, Holy, Holy, is the Lord.* And after that, they shut up the Gates: which when *I* had seen, I wished my self among them.

Now

Now while I was gazing upon all these things, I turned my head to look back, and saw *Ignorance* come up to the River side: but he soon got over, and that without half that difficulty which the other two men met with. For it happened, that there was then in that place, one *Vain-hope* a Ferry man, that with his *Boat* helped him over: so he, as the other, I saw, did ascend the Hill to come up to the Gate, only he came alone; neither did any man meet him with the least encouragement. When he was come up to the Gate, he looked up to the writing that was above, and then began to knock, supposing that entrance should have been quickly administred to him: But he was asked by the men that look'd over the top of the Gate, Whence came you? and what he would have? He answered, I have eat and drank in the presence of the King, and he has taught in our Streets. Then they asked him for his Certificate, that they might go in and shew it to the King. So he fumbled in his bosom for one, and found none. Then said they, Have you

Ignorance comes up to the River.

Vain-hope does ferry him over.

you none? But the man answered never a word. So they told the King, but he would not come down to see him, but commanded the two shining Ones that conducted *Christian* and *Hopeful* to the City, to go out, & take *Ignorance* and bind him hand and foot, and have him away. Then they took him up and carried him through the air, to the door that I saw in the side of the Hill, and put him in there. Then I saw that there was a way to Hell, even from the Gates of Heaven, as well as from the City of *Destruction*. So I awoke, and behold it was a Dream.

An advertisement.

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FINIS.

The Concluſion.

NOW Reader I have told my Dream to t
See if thou canſt interpret it to me,
Or to thy ſelf, or Neighbours, but take heed
Of miſ-interpreting: for that, inſtead
Of doing good, will but thy ſelf abuſe:
By miſ-interpreting evil enſues.

Take heed alſo, that thou be not extream,
In playing with the out-ſide of my Dream:
Nor let my figure, or ſimilitude,
Put thee into a laughter, or a feud;
Leave this for Boys and Fools; but as for thee
Do thou the ſubſtance of my matter ſee.

Put by the Curtains, look within my Vail;
Turn up my Metaphors, and do not fail:
There, if thou ſeekeſt them ſuch things to find,
As will be helpful to an honeſt mind.

What of my droſs thou findeſt there, be bold
To throw away, but yet preſerve the Gold.
What if my Gold be wrapped up in Ore?
None throws away the Apple for the Core:
But if thou ſhalt caſt all away as vain,
I know not but 'twill make me Dream again.

THE END.